The Christian Century

PUBLISHED WEEKLY

Revise the U.N. Charter

By Rodney Shaw

Parable of the Delinquent Son

By Richard V. McCann

Eyes Toward Asia

An Editorial

October Survey of Books

Twelve New Titles Reviewed

OCTOBER 5, 1955

In This Issue

RODNEY SHAW
a Methodist minister, is midwest director of United World Federalists, with headquarters in Oconomowoc, Wis.

RICHARD V. MCCANN
is director of Harvard University divinity school's seminar on juvenile delinquency, some of the findings of which he discusses in this issue. Previously, Dr. McCann worked under a Carnegie Foundation grant as a research associate in the university's department of clinical psychology. He received both his Th.D. and his Ph.D. (in the psychology of religion) at Harvard.

GEORGE M. GIBSON
is professor of homiletics at McCormick Theological Seminary, Chicago.

HUSTON SMITH
is professor of philosophy at Washington University, St. Louis.

THEODORE PFEIFFER
recently retired from the army chaplaincy with the rank of major after service in Asia, Europe and Latin America.

JAMES C. SPALDING
based his Th.D. thesis at Union Theological Seminary, New York city, on the doctrine of sin in contemporary theology. Dr. Spalding studied at Union and Hartford seminaries and at the universities of Basle, Zurich and Heidelberg, and is now on the faculty of Trinity University (Presbyterian), San Antonio, Tex.

J. S. ARMENTROUT
is professor of Christian education at McCormick Theological Seminary, Chicago.

JUDAH GOLDIN
dean of Seminary College, Jewish Theological Seminary of America, is the author of *The Period of the Talmud* and *The Contemporary Jew and His Judaism.*

STEVEN T. BYINGTON
well known to readers of the Century's correspondence section, was formerly an editor for Ginn & Co., publishers. Now retired, he lives in Ballard Vale, Mass.

(Continued in column 2)

Contents

EDITORIAL
Editorial Paragraphs 1131
Eyes Toward Asia 1134
CONTRIBUTED ARTICLES
Revise the U.N. Charter, by Rodney Shaw 1137
The Parable of the Delinquent Son, by Richard V. McCann 1139
SIMEON STYLITES: Well Adjusted 1141
OCTOBER SURVEY OF BOOKS
A History of Preaching in Britain and America, Part I, by F. R. Webber 1142
Meditation and Piety in the Far East, by Karl Ludvig Reichelt 1142
Making Religion Real, by Nels F. S. Ferré 1142
Hardness of Heart, by E. La B. Cherbonnier 1143
The Story of the Church, by Walter Russell Bowie 1144
The Task of Christian Education, by D. Campbell Wyckoff 1144
The Doctrine of Election in Tannaitic Literature, by Benjamin W. Helfgott 1145
Jehovah's Witnesses, by Royston Pike 1145
Jehovah's Witnesses, The New World Society, by Marley Cole 1145
New World Translation of the Hebrew Scriptures, Vol. II 1146
Free India: The First Five Years, by Donald F. Ebright 1146
Designing Education in Values, by Roy Sorenson and Hedley S. Dimock 1146
CORRESPONDENCE 1148
NEWS OF THE CHRISTIAN WORLD 1149-1159

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
THEODORE A. GILL, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Contributing Editor*
CECELIA C. GAUL, *Copy Editor*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

John W. Abbott (New Haven, Conn.) Norman Temme (Omaha)
Gertrude L. Apel (Seattle) W. L. Thorkelson (Minneapolis)
C. E. Bryant (Waco, Tex.) O. M. Walton (Pittsburgh)
George Buckner, Jr. (Indianapolis) James P. Wesberry (Atlanta)
F. W. Burnham (Richmond, Va.) J. Clyde Wheeler (Oklahoma City)
Walter D. Cavert (Syracuse) Edward L. Whittemore (Denver)
T. P. Chalker (Birmingham, Ala.) Hugh J. Williams (Puerto Rico)
Mildred W. Cranston (Los Angeles) Marshall Wingfield (Memphis)
William Dinwoodie (Cleveland) G. Baez-Camargo (Mexico)
O. B. Fanning (Nashville) João Del Nero (Brazil)
Kenneth J. Foreman (Louisville) Darley Downs (Japan)
Harrison W. Fry (Philadelphia) Cornelio M. Ferrer (The Philippines)
Nathanael M. Guptill (Boston) Thomas S. Goslin (Buenos Aires)
Wendell Q. Halverson (Chicago) E. Gueron (Turkey)
Edgar C. Hanford (Cincinnati) Homer R. Lane (Saskatoon)
Richard D. Isler (Hawaii) Innes Logan (Scotland)
G. Merrill Lenox (Detroit) Focko Lüpsen (West Germany)
Harland G. Lewis (Hanover, N. H.) James R. Mutchmor (Toronto)
Harold L. Lunger (Tucson, Ariz.) J. O. Norel (Holland)
W. E. McCormack (San Francisco) Cecil Northcott (England)
Everett C. Parker (New York city) P. Oomman Philip (India)
W. K. Patterson (Kansas City, Mo.) Stanley G. Pitts (South Africa)
Charles A. Puls (Madison, Wis.) DeCourcy H. Rayner (Montreal)
F. E. Reisig (Washington, D. C.) Alex. G. Russell (Australia)
W. W. Richardson (Providence, R. I.) Howard Schomer (France)
Henry G. Ruark (Laurinburg, N. C.) Winburn T. Thomas (Indonesia)
Samuel A. Snyder, Jr. (Baltimore) Robert B. Tillman (World Council)
John T. Stewart (St. Louis) Malcolm Wilson (New Zealand)
Mark A. Talney (Portland, Ore.) Pedro Zottele (Chile)

Entered as second-class matter February 28, 1908, at Chicago, Ill., under the act of March 3, 1879. Copyright 1955 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Illinois.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

Coming Events

Oct. 5. Installation of Paul H. Eller as president of Evangelical Theological Seminary, Naperville, Ill.
Oct. 5. Lutheran World Action Workshop and Rally, Denver.
Oct. 5-6. National Council of Churches General Board, Pittsburgh.
Oct. 5-7. Disciples of Christ Area Assemblies, Cincinnati, St. Louis.
Oct. 6. American Bible Society Board of Managers, New York city.
Oct. 7. Lutheran World Action Workshop and Rally, Austin, Tex.
Oct. 7-8. Simpson College and Christian Liberal Arts Festival, Indianola, Iowa; Gardner Cowles, Herold C. Hunt, J. Hugh Jackson, Elton Trueblood, Samuel Witwer, Jr., speakers.
Oct. 9. Men and Missions Sunday.
Oct. 9. Chicago Sunday Evening Club; Elton Trueblood, speaker.
Oct. 9-11. Disciples of Christ Area Assembly, Omaha.
Oct. 9-16. Churchmen's Week.
Oct. 10-13. Southwestern College Smith-Willson Lectures, Winfield, Kan.; theme: "Toward a Christian Philosophy of Life"; Harold A. Bosley, speaker.
Oct. 12. United Church Men's Rallies.
Oct. 12-14. Disciples of Christ Area Assembly, Colorado Springs, Colo.
Oct. 13. Reorganized Church of Jesus Christ of Latter Day Saints Women's Institute, Independence, Mo.
Oct. 13-29. Moravian Church (Northern Province) Annual Meetings, Bethlehem, Pa.
Oct. 16. Laymen's Sunday.
Oct. 16. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Oct. 16. Evanston, Ill., Council of Churches, Ministerial Association Ecumenical Men's Rally, McGaw Memorial Hall; Colin Williams, speaker.
Oct. 17. Lutheran World Action Workshop and Rally, Great Falls, Mont.
Oct. 17-18. Garrett Biblical Institute Conference on the Ministry in Connection with Inauguration of Dwight E. Loder as president, Evanston, Ill.
Oct. 17-19. Disciples of Christ Area Assembly, Spokane, Wash.
Oct. 17-19. Presbyterian, U.S.A., General Council and Committees, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

JACK FINEGAN
professor of New Testament literature and director of the Palestine Institute of Archeology, Pacific School of Religion, recently spent a year studying religion in India on a Fulbright scholarship.

CHARLES E. LEE
is general secretary of the Springfield, Mass., Y.M.C.A.

W. J. GRANBERG
a Seattle, Wash., newspaperman, and his wife, a schoolteacher, are spending a year as codirectors of the American Friends Service Committee's year-round work camp in Ixmiquilpan, Hidalgo, Mexico.

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, OCTOBER 5, 1955 NUMBER 40

EDITORIAL

President's Illness Overshadows U.S.

SELDOM HAS the illness of one man created the deep sense of universal concern that marked the announcement that President Eisenhower had had what his physicians described as a "moderate attack of coronary thrombosis." Since the period of immediate danger would continue for a fortnight, devout people of all parties raised their prayers for the President's recovery. But hardly a day had passed before the nation knew it was involved in a constitutional crisis. The prospect that the President would be incapacitated for two or three months suddenly confronted the country with the fact that the Constitution provides for succession but not for transfer of the powers of the presidency in case the chief executive is temporarily unable to carry out the duties of his office. Twice previously—in the Garfield and the Wilson administrations—the nation had been warned, but nothing definitive had been done to remedy the lack. Now something must be done, and under circumstances of great stress. In addition, the country discovered the President's illness had created a double-barreled political crisis. In the President's own party confidence of almost certain victory in 1956 under his leadership changed to fear that the party would find it difficult to win under any other leader. In the opposition party, the state of comparative indifference concerning what candidate to commit to almost certain defeat against Eisenhower disappeared, and a wide-open race for the nomination began. But all this was the preoccupation of the politicians. The great majority of the American people were concerned only with reports from Denver, where a greatly beloved fellow citizen and churchman rested quietly in an oxygen tent, and from Wall Street, which "sold America short."

Church Hopes At the U.N.

GENEVA'S ROSY SUMMER lasted long enough to cast a warm glow of optimism over the opening of the United Nations' tenth General Assembly. So changed was the atmosphere that every speaker at the opening session September 20 had to mention it. Needless to say, the people of the world will greet this new spirit in the international organization with joy, coupled with the hope that it will help to produce some affirmative action for lasting peace. As the Assembly opened its delegates were given a document which could be more important than some of them realized. It came from the Commission of the Churches on International Affairs, the arm of the World Council and the International Missionary Council which deals with the same questions that concern the U.N. After quoting ecumenical declarations which bear on 32 items in the provisional agenda of the tenth Assembly, this C.C.I.A. document proceeded to list the matters of most concern to the churches. Special emphasis was placed on the need for progress in disarmament ("progressive reduction under adequate international inspection and control") and for developing related processes for peaceful settlement of disputes. The C.C.I.A. thinks that an international commission of scientists and technicians should be given the task of working out the inspection and control scheme. In addition, its memorandum calls for technical and financial assistance for underdeveloped countries, action to safeguard human rights, more action to care for and resettle refugees, and consideration for the principle of self-determination and for securing universal membership in the U.N. These are the things the churches want the current session of the U.N. to do. They constitute a reasonable program, and one which, if adopted, would give stability to the world's uneasy peace.

Toward Universality Of Membership

ONE PLANK in the platform for the U.N. Assembly proposed by the Commission of the Churches on International Affairs, it will be noted, is universality of membership. For the U.N. to be in any adequate sense "the town meeting of the world," every nation which wants to participate should be allowed to participate. Theoretically, this seems to be widely agreed. We did not keep count, but our impression is that a majority of the speeches at the U.N.'s birthday party in San Francisco last June called for universal membership. Secretary General Dag Hammarskjold is growing increasingly bold in calling for it. But theory is one thing, and political difficulties another. And in this case the big difficulty is what to do about China, with its permanent seat on the Security Council. That problem popped out on the very first day of this year's Assembly, when Mr. Molotov, in a speech so mild that reporters had to look twice to make sure it was he, moved to give the China seat to the "Central People's Government," and Mr. Lodge moved to postpone consideration for another year. The American resolution won by the customary majority, 42 to 12, with six abstentions. Eventually, Communist China will be admitted as the actual government of China. However, if that is still out of the question now, it is by no means impossible at this session

to move the U.N. nearer to the goal of universal membership. The peace treaties with Austria pledge all the powers, including Russia, to admit that country. The Bandung conference unanimously supported U.N. membership for Cambodia, Ceylon, Japan, Jordan, Laos, Libya and Nepal. In Russia's present mood it should be possible to put through a package deal which would admit certain communist nations for an equal number of noncommunist states—say, Finland, Ireland, Italy and Portugal. In any event, there should be action. With the Soviet Union probably amenable, something can be done. We hope church influence will push for it.

Sweden Drops State Liquor Rationing

VAST INDIGNATION welled from the Swedish press last summer, and from persons of Swedish descent living in this country, when *Time* published some severe strictures on the sex relationships of young people in Sweden and the attitude of school and church authorities. There may be occasion for more indignation when some American comments on Sweden's decision to do away with liquor controls reach that country. Americans who have argued for state control of liquor sales as the most effective way to handle this problem have usually pointed to Sweden as proof of their contention. Now to have Sweden throw out its liquor rationing system, as it did last Saturday, is an admission from those most involved that it wasn't such an unalloyed success after all. As nearly as we can tell from the long account of the new Swedish system distributed by the American-Swedish News Exchange (630 Fifth Ave., New York 20), unlimited quantities of alcoholic beverages can now be sold to anyone over 21, the alcoholic content of beer has been raised from 2.8 to 4.5 per cent, sobriety is to be encouraged by an educational campaign, and there is to be a ban on liquor advertising until next March. One major newspaper, the *Svenska Dagbladet,* has already announced that it considers this ban a nullity and will pay no attention to it. Other papers will probably follow suit. The release from the A.S.N.E., after saying that leaders of the Swedish temperance movement favored this abandonment of rationing, adds: "While there is good reason to believe that the nation will take the new freedom in its stride, some abuse seems likely during the transition, especially among young people from about 18 to 25." It will take a decade to tell whether Sweden's new liquor control system of having no controls works. But, somehow, we don't expect it to do so.

Double Murder in Mississippi

NOT OFTEN does anything happen in public life which is as unqualifiedly shameful as the double tragedy of the murder of Emmett Louis Till and the death of Mississippi justice in the ensuing trial. The brutality of the crime against an adolescent boy shocked us first. The brevity of the trial and its incredible verdict piled shock upon shock. It is generally agreed that the conduct of the court was right and proper. The judge was fair and the prosecution diligent. What offends common humanity was the spirit of the defense, the atmosphere in the community, and the swift certainty of the jury's decision. Which is to say that the structure of justice was correct but that the context of justice was not, so that, as always happens in such situations, justice died with all its formalities in perfect order. The community and jurors were obedient to the enemies of justice and contemptuous of its friends. The "outside interference" which Mississippians deplored—letters demanding conviction on threat of retaliation—are standard operating procedure for communist agitators who want for their propaganda exactly the opposite of their demand. The gullible community fell for it hook, line and sinker, stampeding to give the communists what they were finagling for. And to publicists all over the world who are eager to explain the promise there is in liberal democracy, the community gave the back of its hand. The horror and indignation that are rolling in from what have been the friendliest foreign journals indicate that the townspeople have engineered a local tragedy into an international calamity. The incident has been an eye-opener to our friends—and to us. Progress toward racial justice is an illusion, at least in Mississippi. This one local verdict eclipses the massive decisions of the Supreme Court, the gains made at great cost in many other places. Bewildered, outraged, ashamed we all are; but most of all, Christians are sick: sick that such a crime should have happened in the first place; sick that such a judgment should have been handed down; sickest that in the back eddies of our nation slow, dark minds are taking satisfaction in the verdict.

Good Manners Are Not Always Good Morals

THE SURF AND SUN, the beach and balm of Honolulu account for only a part of the current ruddiness of some Episcopalian complexions. Another part is the lingering flush of embarrassment over the vigorous criticism of Roman Catholicism by the Bishop of Brazil and by Bishop Isabelo de los Reyes of the Philippines Independent Church. Complicating matters for the most nostalgically conciliatory delegates, the Philippine bishop represents a church more catholic than theirs. Until comparatively recently it was even *Roman* catholic. No matter what excuses are found for what some of the assembled churchmen considered unfortunate publicity for unfortunate charges, no one can claim that those charges were born of Protestant malice. Here were spokesmen from the most catholic wings of non-Roman Christendom, saying that Roman Catholicism in South America and in the Philippines comes nearer exploiting than expunging the illiteracy and social backwardness of the people. What removes those charges even further from suspicion of recklessness is the knowledge that there are troubled Roman Catholics in America who deplore their church's record in those areas as do we. This is not a concern which divides churches; it is a concern among Christians. To tear into a church's strategy in a particular place is not to damn that church; it is to express Christian alarm and indignation over certain developments within that church. And if, as in this case, the charges are true they will find a responsive alarm and indignation within that church which will be more promising for ulti-

mate communion than any sentimental blinking of the facts would have been. The publicly verifiable record is that the bishops spoke truly. And they spoke appropriately. This was a program-planning assembly. A church cannot intelligently plot its missionary strategy without the straight testimony of those who know the situation best. The facts being what they are, their statement may not have been good manners. But the truth and the occasion being what they were, good manners might not have been good morals.

A Church-State Crisis Looms in Philippines

GIVING POINT and currency to Bishop Isabelo de los Reyes' charges is the developing church-state crisis in the Philippine islands. The Philippine constitution leaves optional the relationship between public education and religious instruction. An effort by the majority Roman Catholic Church to interpret the option as permitting religious instruction in public schools during regular school hours was vetoed by the late President Quezon in 1938. Pressure was continued, however, until this year a compliant secretary of education issued Education Department Order No. 5 [See The Christian Century for July 27, p. 876, and for August 24, page 981]. Since then any church or denomination may disrupt classes any time of the day for religious instruction. Priests or ministers teach their classes in the schools any time they choose, and the grades they give their students become part of the students' school conduct record. The aim is a balanced Christian education, of course, but the end of such a set-up will be no education at all. To most Roman Catholics in the Philippines this may not seem as catastrophic as it would seem to many Roman Catholics elsewhere. But some Roman Catholics on the scene are evidently as disturbed as the Protestants are by the parochialization of public education and church domination of the system. There may even have been alarmed Roman Catholics among the 10,000 Filipinos who marched on the nation's White House, demanding the withdrawal of Education Department Order No. 5. Americans will recognize and sympathize with their concern. It is for the separation of church and state. This concern should not be mistaken as simply a desire that an established tradition be honored, but should be recognized as a determination that political majorities shall not be religiously intrusive, nor religious majorities politically authoritative.

Rockefeller Finances Timely World Council Study

JOHN D. ROCKEFELLER, JR., has presented the World Council of Churches with another gift. This time his check is for $260,000. Some of the money will be built into the château at Bossey which Mr. Rockefeller bought a decade ago to house the Ecumenical Institute. Some of it will underwrite study projects on the unity of the church, the world mission of the church, and Christianity and war. But what has especially caught the church's attention is the first use announced for part of the fund: a special study of Christian responsibility in areas of rapid social change, particularly in Asia, Africa and Latin America. The study will examine the facts about the current social situation in such areas, evaluate existing Christian operations in the light of those facts, seek to clarify and sharpen the Christian contribution in those areas, and arouse Christian leadership there to its social responsibilities. The whole project certifies what churchmen have guessed for some time now, what Evanston confirmed, and what every important meeting since has underlined: that developments in Africa and Asia may now be more decisive than any others for the destiny of the world and the church. Henry P. Van Dusen, who certainly ought to know an ecumenical implication when he sees one, acclaims the new study for its coincidence with the extending and making permanent of the World Council's valiant agency for interchurch aid. The nature of the developments in Africa and Asia assures us that the service path to unity—still apparently the only through street—will bear heavier ecumenical travel than ever. Finally, the nature and the subject of their joint study are such that the World Council of Churches and the International Missionary Council will find themselves weaving one ever-firmer, ever-tighter fabric of concern around their still too separate structures. The project obviously has everything, including brainy executors. It can't miss. Not if Christian hope and prayer will help.

Plagued if We Do, Plagued If We Don't

IN CONTINENTAL EUROPE an American in effect censored an American movie and an island laughed. On an Asiatic island Americans didn't censor an American movie and continental Asia is in stitches. First it was Ambassador Clare Boothe Luce who got into trouble. The powerful *Blackboard Jungle* was slated to be an American entry at the Venice film festival. Madame Ambassador considered its brutal picture of juvenile delinquency in New York city's schools not the best thing for international audiences all too ready to believe the worst about us anyway. So she announced that if it were shown, whatever its cinematic merits, she would walk out on the festival. That could not be permitted to happen, of course. So *Blackboard Jungle* was hastily shelved and the cosmopolitan connoisseurs saw *The Kentuckian* as a sample of American art. Now both films are being shown in London and even friendly critics are hard on the graceful and sophisticated Mrs. Luce. For the serious movie about our shame happens to be a very good film, and the rootin' tootin' movie about the ersatz Davy Crockett happens to be a very bad one. The Venice audience is the only one in all Europe which might have reacted 100 per cent as did the London *Daily Express* critic: "That *Blackboard Jungle* could be made at all speaks for a nation's greatness. The other [film] speaks only of its silliness." And the Venice audience is the only one to which Mrs. Luce could deny the film. All the rest of the world will see it, and just in case wistful strangers should appreciate the freedom of a far from perfect nation's merciless self-criticism, there will be Mrs. Luce's interdict to remind them of our self-righteousness too. The other international storm around an American movie was stirred up in Japan. (See news report on page 1158.) There a film that might well have been reconsidered somewhere along the line was not censored. So *House of Bam-*

boo, first Western feature picture to be set in Japan, has set a nation on its ear and has added immeasurably to the communist mainland's glee. The story is beautifully photographed and totally phony. American types are incredibly stupid and the Japanese heroine is no better than she should be. This is not that honest kind of self-criticism which keeps the record straight. Instead it is unimaginative tripe that will corroborate all the distortions of us peddled abroad. Why shouldn't it? The American military accepted screen credits for its participation in the film. Maybe censorship would be too much, but surely a semiofficial imprimatur could have been skipped.

Urbanites, Suburbanites, Rurbanites and Farmers

THE SPECTRUM of American population has been filled out by the discovery of the "rurbanite." Country folk and city dwellers have always been the extremes in the whole spread of the church's concern, as city and country have been the extremes in the whole spread of the church's strategy. For some time it has been recognized that between these extremes lies another component having its own problems and requiring new strategies. This is suburbia, where the milieu is urban but the manner is sophisticated rural. And now it is recognized that the space between suburbia and the farm is filling with city-attached people who live in country homes the year around. This is "rurbia." Henry S. Randolph calls these citizens "non-farm country-living people," which is probably about as succinct a characterization as one could expect from the chairman of the Town and Country Church Department of the Home Missions Division of the National Council of the Churches of Christ in the United States of America. Anyway, that department is going to pay special attention to the "rurbanites" at the Annual National Convocation of the Church in Town and Country of the National Council of the etc. to be held in Springfield, Massachusetts, October 18-20. It can hardly fail to consider the effects of declining farm income and the shrinking population of farm operators while it is considering the needs of new families living in the country but earning their living in cities 50 or even 100 miles away. Here is a socioreligious problem on the solution of which depends not just "the moral fiber of rural America" but also the health and welfare of the church.

Ask Government to Drop Cat-and-Mouse Cases

THE AMERICAN Civil Liberties Union has appealed to Attorney General Brownell to end second prosecutions of conscientious objectors. It admits that the law makes such prosecutions possible, but argues that they serve no good purpose, and since attorneys of the department of justice can choose what cases to bring to court they should exercise their discretionary powers by not further prosecuting c. o.'s who have already served a prison sentence. The Christian Century has protested against this "cat-and-mouse" policy ever since it went into effect. The A.C.L.U. says it "smacks of harassment and vindictiveness" and "has no part in a government dedicated to democratic ideals." "As many cases have shown," says the appeal to the attorney general, "such persons will not be coerced by repeated prosecutions into complying with the Selective Service law, so the government does not accomplish its objective by prosecuting people again for what is in essence the same offense." ¶The University of North Carolina last month admitted its first three Negro undergraduate students. It was the first state university in the southeast to do so, and acted only after a three-judge federal court had ruled that it must. ¶In the same week when Negroes were admitted to undergraduate study at the University of North Carolina, Jolee Fritz, director of Wesley Foundation work for students in that state, was dismissed for her views on racial questions and for holding membership in the National Association for the Advancement of Colored People. The foundation is maintained by the Western North Carolina and North Carolina Methodist conferences. ¶The committee of the Waldensian Church in Italy which is working on plans for union with the Methodist Church in that country proposed to the recent Waldensian synod meeting that, pending union, the two churches enter into a *de facto* "ecclesiastical union." The synod favored the union, stipulating only that the word "Waldensian" appear in the title of the united church as recognition of its historical significance as the name of the world's oldest Protestant body. ¶Rev. Lawrence K. Brown, Methodist minister in Lockhart, Texas, who became interested in the postwar foundling problem while overseas, has brought 23 German children to foster homes in Texas, and is to make a flying trip next month to bring back 10 Greek orphans to his state.

Eyes Toward Asia

WHEN THE PRESIDING BISHOP of the Protestant Episcopal Church changed the meeting place for this year's General Convention from Houston to Honolulu, considerable criticism followed. Few questioned the motives which caused Bishop Sherrill to take so drastic a step. The prospects in Houston were for incidents which would cast doubt on the church's adherence to its asserted belief in human equality and brotherhood, and these are days in which no Christian church should expose itself to suspicion of harboring illusions of white superiority. Some who approved Bishop Sherrill's motives, however, were by no means convinced of the wisdom of his decision. But now, in the light of the pastoral letter issued at the close of the Honolulu convention, we hope these critics share our feeling that the move to Hawaii was providential.

I

It is the custom of the Episcopal bishops at the close of each triennial General Convention to issue a pastoral letter. This differs both in nature and length from the episcopal documents put out by the Methodist bishops at the opening of their church's quadrennial General Conferences, or by the Roman Catholic bishops at their annual November meetings. The Methodist bishops tend to expound at such length what legislation they think their denomination should enact that it requires an entire session of their governing body just to hear the episcopal address

read. The Catholic bishops usually draw up what is in substance an address to the nation on matters of domestic and international policy.

The bishops of the Protestant Episcopal Church, however, set for themselves a different task. They write a *pastoral* letter. As chief shepherds of the flock entrusted to their care, they seek to deal with the matters which at the moment the bishops consider most vital within the Episcopal communion—vital, that is, to the spiritual health and growth of that communion. These triennial pastoral letters are short enough to be read in any Episcopal church with a tradition of 15-minute sermons, and they are intended so to be read. They are almost always important for the light they throw not only on the spiritual state of the American branch of Anglicanism but on that of all Christian bodies in the West, and especially on that of the American churches.

The Episcopal pastoral letter for 1955 is of unusual importance. For when the bishops found themselves in Honolulu, 2,500 miles from the American mainland and within the orbit of the seething lands on the other side of the Pacific, they discovered, by some process of spiritual automatic writing, that the word they felt compelled to utter concerned the relation of their church, of all the churches and of the United States to Asia. This year's Episcopal pastoral is all Asia! A shift in the geographical location of the church's General Convention has produced a revolutionary shift in the interest and emphasis of the church's leadership. The bishops themselves acknowledge this geographical influence. "Since God always speaks to us where we are," they say, "he speaks to us here . . . of his will for his church in Asia. If we had stood in some other place, he would speak to us of our mission there."

II

With its sights thus set on Asia, the bishops' letter naturally opens with a tribute to past missionary labors on that continent. But this is not the sentimentalized acclaim made too familiar in the past. It is a realistic acknowledgment that missions have been at times entangled in "colonization and empire," and that such success as has been gained is evidence that "God has so . . . overruled the corrupt purposes of men" that his church has taken root. The note of repentance is very strong. Indeed, at one point the bishops remark, after summing up the reasons why Asians are "alienated" from Americans, "There is no answer but repentance."

In their consideration of the present state of Christianity in Asia, the bishops reject the notion, which we fear is widely held among American Christians, that with American missionaries out of China, Christianity there is out or on the way out. "Christ is at work," they affirm, "behind barriers we cannot penetrate. Testimony comes to us of new churches being built, new bishops being consecrated, of witness faithfully and even heroically borne." This word of confidence is especially noteworthy in view of the leading part some Chinese Episcopal bishops are taking in promoting the "patriotic" propaganda of the government, with its anti-American emphasis, in church communities.

Asian realities receive graphic summarization. The omnipresent hunger, the demand for status, the almost universal resentment toward whites—these are all in this pastoral. "There is a tidal upheaval. . . . These people are in full revolt against foreign . . . control. . . . Their humanity is asserting itself against all that destroys humanity. They are in revolt against the Western white man's assumption of his permanent superiority. All of these peoples have experienced in some form the sting of contempt." That may be a contributing factor in the acknowledged revival of Asian religions—Islam, Buddhism, Hinduism. The bishops express no judgment as to whether this is a good or bad portent for the Christian future. They merely point to it as a fact to be reckoned with.

Because the United States is "the most powerful and prosperous nation in the Western world," the bishops see that it has inherited the fears and resentments which Asia has hitherto centered on other powers. "In all this we are summoned as Christians to recognize the judgments of God." That judgment comes home especially in matters of race. "We can make a case for the very mixed benefits [*sic!*] of empire and of economic penetration motivated by the desire for gain. Before God and men, we can make no case for contempt and assumptions of racial superiority."

Despite this grasp of Asian realities, the Episcopal bishops admit to no discouragement for the Christian future. In fact, they find "ground for hope" in these realities. Coupled with their call for more aid for the young churches in Asia is realization that such aid needs to be more intelligently dispensed. "Plainly, a deep-going reorientation in the method and spirit of our mission is called for. Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant our church and our institutions in Asia and then take pride because they are ours. We can only hope to plant Christ's church in Asia with the full understanding that it will be theirs under Him."

III

Then comes a passage which, dynamic with truth as it is, may carry more truth than the bishops who sent out their Honolulu pastoral themselves perceived. "When God entered our world redemptively in Christ," they write, "he identified himself with our humanity. He put himself at our mercy, and when we had done our worst, was raised up in power. He is calling us who are his people so to identify ourselves with our brethren that we put ourselves at their mercy, offering our gifts and our service to them without the will to control or take credit. Only through death can we share in the resurrection power. We are moving into the era of interchurch aid . . . in order that the native, indigenous church may become not an outpost of our church, but a dynamic, self-governing, witnessing organ of the one body of Christ."

Immediately after this affirmation as to the will of God which should govern the relations of Western with Asian churches, the bishops add an admonition to the American nation and people, that actions and attitudes "shall be guided and overruled by the purpose of God for the peoples of Asia, and not simply by our shortsighted judgments of what will be to our immediate political, military or economic advantage."

In these two closing sections of the pastoral, the Episcopal bishops, whether they realized it or not, were speaking to an audience which stretches far beyond their

denominational boundaries. But what they said had a peculiar application to the future relations of the Protestant Episcopal Church in the U.S.A. to the Christian churches of Asia. The same Honolulu General Convention from which this pastoral letter issued sent out a commission to investigate the legitimacy of the Church of South India and to report on other church union movements in India, Ceylon and Burma.

Did the Episcopal bishops intend that this commission and their church should "put themselves at the mercy" of the Asian Christians in deciding whether these union developments are a work of God, certified by the emergence of "a dynamic, self-governing, witnessing organ of the one body of Christ"? We have such respect for the episcopal leaders of the American branch of Anglicanism that we do not believe it would have been possible for them to issue their pastoral without taking into account the relevance of its principles to the particular issues of church order which all Anglicanism faces in Asia. It will be of interest, however, to see how quickly the Episcopal church as a whole, clergy and laity, acknowledges the relevance of these principles proclaimed by the pastoral to be the outworking of the will of God. The church's actions in India will be observed with greater interest because of this letter.

VERSE

Nazareth

WHAT rendered you
Immune to strife?
Was it those years
Of country life?

Was it those times
You climbed the hill
That trained you for
The Father's will?

Was it while there
You planed the wood
You learned the art
Of doing good?

Did men condemn
Your yokes and 'shares
And blame you when
The fault was theirs?

What strengthened you
To die your Death?
Was it those years
At Nazareth?

Remind us, Lord,
Who blench and brood,
Of your divine
Apprenticehood.

JOHNSTONE G. PATRICK.

Traveler's Tale

LEASHED by a sunbeam to the guiding sun,
My little race upon the earth I run.
I walk among the living and the dead,
A needle threaded with a golden thread.
The Way is not processional due north,
But intermittent weaving back and forth.
However swift, however slow the pace,
I seam the earth, I darn a hole in space.
And so my steps will never come apart
If but a silken string goes through my heart.
A shaft of tempered steel from toe to eye
Can be the indispensable Whereby.

EDITH LOVEJOY PIERCE.

Sunrise, The Bishop's Palace, Wells

HUMBLY, my feet bare, let me glide
Over Earth's moist and springy coat
Where the douce aspect, the north side,
Abuts on the moat
Leafy wall of modest oriel,
Harsh with the arrow slits,
Sweetened with a perpetual tide
From Saint Andrew's pits.
Alone but for a steel-capped sentinel,
A lark trying her first shrill notes,
I hear the tinkle as a white swan floats
And, hungry, rings a bell
Beside a casement opening then,
Whence only kindness could befall,
And I hear good Bishop Ken
Render a matinal
Till the soft flow mutes
To the plucking of his, and around me swell
Invisible lutes.

JOHN ACKERSON.

S.S. African Lightning.
For Dr. William Bradfield.

Panorama

THE PANORAMA of your heart
Is beautiful and wide.
It holds sky-searching hills of faith
And love's own countryside.

Cities of brotherhood arise
Where streams of wisdom wind,
The panorama of your heart
Embraces all mankind.

LUCIA TRENT.

Inner Fire

MY body pays the decades' toll,
And yet at dawn I start—
For now a flame consumes my soul,
A dream now drives my heart!

LEE M. BALDWIN.

Revise the U.N. Charter

By Rodney Shaw

DOES THE QUEST for peace require basic improvements in the United Nations? Or is the U.N. already adequate for peace? These are questions confronting churchmen as they decide whether to support the holding of a U.N. charter review conference. The decision they reach will have grave moral and practical significance for a world facing obliteration.

As is true in all serious matters, fundamental differences of opinion exist on this issue. In general, churchmen who oppose a review conference do so because they feel the U.N. could secure world peace without any charter changes whatsoever if only the nations were willing to make the organization work. At the same time they are convinced that an absolute requirement for lasting peace is the disarmament of the nations under enforceable safeguards, down to the level necessary only for maintenance of domestic order.

Disarmament and Revision

The question to consider at this point is whether the U.N. can administer enforceable disarmament without acquiring added powers through a charter review conference. The key to the answer is found in that word "enforceable." Enforceability requires a central agency with power to make binding decisions by a majority vote in administering disarmament agreements. In the context of present U.N. disarmament negotiations, such an agency would probably take the form of a permanent U.N. disarmament commission.

However, under the existing charter, no such agency of the U.N. could make any enforceable or binding decisions. It could only recommend. Any other interpretation of the charter distorts the principle of completely voluntary cooperation on which it is founded. Therefore, if any disarmament commission were to be able to make veto-free decisions with the binding authority required for foolproof disarmament, the U.N. charter would have to be changed.

Inspection and Enforcement

The World Council of Churches and the U.N. Disarmament Commission believe that disarmament requires an inspection system that can give each nation assurance that the others are living up to their promises. To avoid war as the means of enforcement, the inspection agency should be able to act directly upon individual violators rather than upon nations. The idea of holding individuals responsible for the crime of aggression is already present in the U.N., as is demonstrated by a U.N. committee's effort to draw up a "Code of Offenses against Peace and Security" that would apply to individuals. To back up the inspection group, the U.N. would need carefully restricted but effective military forces completely under its control. The unworkability of the present charter provisions, which provide for earmarking national armed units for U.N. use, has been demonstrated.

However, there is no charter clause that would give an inspection force authority to restrain an individual violator, or to do anything more than simply report a disarmament violation. Neither is there anything in the charter that would authorize the U.N. to have the carefully limited armed forces necessary to support the inspection agency. Once again, charter revision seems required if we are to have effective disarmament.

The next logical step is to establish a court or system of courts to review each case where a disarmament violation has been charged, and to make binding decisions in that case. Power of the disarmament courts over alleged offenders should extend to individuals, since whole nations cannot be easily brought to trial. The court's power should also be compulsory, else only the most trivial of cases would come before it. These would seem minimum requirements if we are to have our Nuremberg trials in time to prevent the war instead of after the war has been fought and the millions of innocent slain. Yet nothing in the present charter would give those courts compulsory powers or the right to cope with an individual. In fact, the present U.N. court is specifically restricted to dealing only with nations.

Disarmament Requirements

If the foregoing analysis is correct, then no truly enforceable disarmament program can be carried out through the U.N. until the charter is changed: (1) to give a disarmament commission power, through majority decisions binding on all, to administer a disarmament program restricting national arms to those needed for keeping domestic order; (2) to give the U.N. the right to have an inspection system which can act on individuals, and to have its own military forces to support the inspection group; (3) to give the U.N. a system of courts with compulsory jurisdiction over individuals who violate disarmament provisions.

If the above powers are necessary for effective disarmament, no amount of "will to make the U.N. work" can serve as a substitute. For effective expression of the will to peace, the U.N. must have adequate power.

Can a disarmament program such as outlined above be set up through a separate treaty rather than through charter revision? Certainly, but such a procedure might do serious damage by causing us to look to the new agency for peace rather than to the U.N. itself. Simply doing obeisance to the U.N. in the disarmament treaty would not alter the fact that the authority for arms control would rest in that treaty rather than in the U.N. charter.

Some observers say these powers and functions could be given the U.N. through reinterpretation of the present charter. But that seems a highly dangerous precedent to establish. If the U.N. could gain arms control power simply by placing a different meaning on the present charter, what would prevent it from gaining certain undesirable powers in the future by the same process of reinterpretation? True, reinterpretation is one of the natural means by which any political unit develops. However, when basic powers are at stake it is a fundamental principle of democratic gov-

ernment that the issue shall be referred back to the people in specific amendments requiring their approval.

The problem of obtaining enough bread for a hungry world is tied directly to disarmament and charter revision. Existing U.N. machinery may be adequate to meet the problem of "too little food" which confronts most of the world's peoples. But it takes money to make that machinery work; will alone is not enough. It should now be clear that enough money for really adequate world economic development will not be invested by the "have" nations while increasingly destructive weapons require their every available dollar for defense. It might be argued that our defense would be better served by giving plows to hungry nations instead of building radar fences. But a plow sent to India will not stop an enemy bomber sent to our shores. So we spend our money on radar.

If we want enough plows sent to the starving two-thirds of the world to plow hunger under effectively, we must end the arms race. If this requires the kind of U.N. revision herein outlined, then the conquest of hunger depends partly on a successful charter review conference. Certainly the disarmament proposals adopted by such a conference should include provisions for voluntary application of a substantial portion of disarmament savings to world development and rehabilitation through the U.N.

What About the Russians?

As weapons are developed which would enable the big powers to turn each other into writhing remnants between sunset and sunrise, it becomes constantly more obvious that there is no security in arms and perhaps no survival for those who trust in them. That there is now a stalemate in nuclear potential must be just as clear to the Kremlin as it is to us. The Russians may be getting just as weary as we of the crushing burden of arms that eats up a nation's wealth but no longer offers any protection in return. Possibly this is the reason for the new element of flexibility that seems evident in the Russian approach to disarmament. Does this mean there is a faint possibility the U.S.S.R. will be ready to join in a foolproof arms control plan at the end of the six to ten years required for holding the review conference and ratifying resulting amendments? At this point, who would dare say? Perhaps—perhaps not. However that may be, if the Communists are to say "Nyet," let them be the ones to say it. Let us not say it for them by refusal to act lest "Nyet" be their response.

Actually, charter amendments proposed by the review conference cannot be vetoed by the U.S.S.R. in the sense of killing the proposals. True, if the Russians refused to ratify, the proposals would not go into effect. However, they would still exist as a concrete plan which could be constantly urged on the Russians by the majority which had ratified. When the time came that the Russians were willing to cooperate in ending the arms race, their ratification at that point would put the revised U.N. charter and its disarmament-development plan into effect. Until that time the U.N. would continue to operate under its present charter.

It should be pointed out that refusal to ratify a disarmament and development proposal adopted by two-thirds or more of the legislatures of the member nations would put the Kremlin in the position of opposing a worldwide drive to end war and hunger. The consequent loss of leadership by the U.S.S.R. and the withering of the Communist party in lands where its followers had been gained by the cry of "peace and bread" would constitute further compelling reasons for the Kremlin's serious consideration of review conference proposals.

The Right Time

Some people feel that disarmament and charter review must wait until the world "climate" has become one of mutual trust and confidence. This view overlooks the fact that the present fantastic arms race is in itself a fundamental source of tension and a primary obstacle to mutual trust. Perhaps one of the basic requirements for improving the international climate is a workable plan of arms control that will free nations from the fear of sudden death and the hostile attitudes created by that fear.

In the final analysis, some nation must at some time take the lead in revising the U.N. to make it capable of administering an enforceable, foolproof, worldwide disarmament program. The U.S. Senate and the administration have shown that they are beginning to feel the need for leadership by our nation in this matter. This is evident in President Eisenhower's calls for effective disarmament, in Secretary of State Dulles' speeches supporting charter revision to make the U.N. more effective for arms control as well as in other areas, and in the Senate's resolutions supporting foolproof disarmament and economic development.

Our political leaders are now looking for guidance and support from the people to determine what leadership they should exercise in this area. Mr. Dulles has repeatedly stated his desire to know what charter changes Americans want for improvement of the U.N. The state department has taken the unprecedented step of issuing a study guide for people to use in deciding what U.N. changes they would like our government to work for.

A Senate subcommittee on U.N. charter review has held public hearings in half a dozen major cities, urging all who desired to testify to do so. The importance of this step is seen in the fact that it is the first time a Senate committee has gone outside Washington to discover citizen opinion on foreign policy. A substantial majority of the citizens who testified before the subcommittee wholeheartedly endorsed leadership by our country in development of the U.N. through the review conference. The representative nature of this testimony is supported by a recent nationwide opinion poll which showed that for every person who wanted our country to "go it alone," five thought the U.N. ought to be considerably strengthened.

What About the Churches?

The churches' response to this great opportunity will help determine the sort of proposals our government makes in a review conference. We cannot expect those proposals to be fully adequate or sound unless the churches meet their responsibility for education in this area so crucial for world peace. Some will say that the church should not concern itself with *blueprints* for world political organization. Quite true. But the church can and should concern itself with the general *principles* of world political organization for suppression of war, just as it does with the prin-

ciples underlying local political organization for suppression of gambling or the liquor traffic.

It is not for the church to lay out the rules for arms regulation. But the church can say that some U.N. organ, representative of the peoples and nations and free of the immoral and impractical veto, should have the right to make such rules and to enforce them. It is not for the church to prescribe the technical means for apprehending disarmament violators. But the church can say that enforcement procedures should be applied directly to individuals rather than to nations, since nations can be coerced only by measures which punish the innocent far more than the guilty.

This age of exceedingly great peril calls for courage and daring by the church, not for cautious timidity. Survival of physical life and spiritual values in the atomic era will be achieved not by holding the line, but by courage and imagination. The church proved itself capable of boldness and creativity ten years ago when it prepared Americans for leadership in establishing the U.N. Will the church repeat that glorious performance, or will it let this moment in history pass it by?

The Parable of the Delinquent Son

By Richard V. McCann

"BARELY two per cent of this country's juvenile age group become delinquent each year. That's a small price to pay for our dynamic culture." This statement was made recently by a prominent correctional official. It would be comforting if we could share his complacency.

So long as it remains a statistic, two per cent does appear neither alarming nor discouraging. But when we translate this statistic into numbers of boys and girls, we discover that a million youngsters between 10 and 17 were dealt with by the police last year. Around 450,000 of these children were brought into juvenile courts, contributing to a 45 per cent increase in the rate of juvenile delinquency in the past five years. This is five times the increase in the population of this age group. Not all these juvenile cases involved crimes of violence; the statutory description of delinquency ranges from actual violation of laws and ordinances to "associating with thieves, vicious or immoral persons" and "being in occupations or situations dangerous or injurious to self or others."

In order to discover means by which religious values and insights might be brought to bear upon the problem of delinquency, Harvard Divinity School has established a research seminar in juvenile delinquency. I have conducted this seminar since its inception in September 1954. In addition to orientation in the many aspects of delinquency, the scope of our work extends from surveys of attitudes and opinions in a cross section of communities to intensive work with individual delinquent and predelinquent children.

I

Though we are still at an exploratory stage in our research, we can already discern two closely related factors that seem common to many cases of delinquency. Tentatively we may describe them as (1) rejection, particularly by parents, and (2) inadequate development of a self-image.

These common denominators, and their close relation, are revealed with particular clarity in our experience with Bobby S., a bright-eyed, handsome boy who lives in a crowded section of the city. Though small for his age, Bobby is quick and well knit. He has been in juvenile court on several occasions, and is now on probation for the second time. Already, at 13, he has singled out a specialty, his own trade-mark in crime: smashing the locks of parking meters and making off with their contents.

Study of Bobby's background discloses that he has a warm, strong relationship with his mother. Valuable as it is, this relationship fails to compensate for almost total rejection by his father. Two older brothers are in prison. Bobby seems incapable of forming friendships with other boys, or of responding to any kind of relationship with male adults.

II

There are many possible explanations for Bobby's behavior. Perhaps he steals in a fumbling attempt to emulate his brothers, whom he may wish he could admire. He may have found a workable way to harass a society which seems to reject him: attacking a minor symbol of that society—the parking meter, which is both ubiquitous and vulnerable. Bobby uses the small change from the meters to treat himself to sodas, candy, movies and the like. These attempts to gratify immediate, short-range wishes may be a reaching out for symbolic substitutes for acceptance, for love. Bobby may be trying to give himself identity in his own eyes and in the eyes of others as a boy who counts, who has a place, who can indulge in a little conspicuous consumption.

We discover that Bobby has no models whom he admires, not even the heroes of the sports world who loom so large in the exemplar systems of many teen-agers. This lack of adequate models on whom to shape behavior gives further evidence of an undeveloped self-picture. The weak, inconsistent or unrealistic self-image as well as the strong attachment to the mother are characteristics frequently found in adult criminals. The presence of a similar pattern in Bobby, and in others like him who have experienced rejection and deprivation, is cause for great concern. Lacking a consistent or realistic image of himself, an individual may grow without maturing, struggling ineffectually to establish his identity and define his role.

Confronted with Bobby's trouble, we ask what the

church can do to help him beyond what probation officials and other agencies are already trying to do; and further, what the church might have done to prevent the causes of his delinquency. Church attendance itself seems not to be the answer. Bobby goes to church quite regularly and has attended Sunday school for several years, yet his delinquent behavior persists.

III

A new reading of the parable of the Prodigal Son (Luke 15:11-32) will illuminate the predicament of Bobby and of other adolescents like him, and point to the salient factors in their redemption. It can guide us to new insights into both the prevention and the treatment of juvenile delinquency.

In Jesus' parable, the prodigal son, taking his inheritance with him, journeyed to a far country and there "squandered his property in loose living" and "devoured his living with harlots." Though he broke no law of man and committed no overt crime against society, his behavior comes within our description of delinquency: he associated with "immoral persons," and he was in a situation "dangerous or injurious to self or others." When he returned, broken, ill and repentant, his father had compassion on him. The father's warm, spontaneous act of complete acceptance, of faith, with the consequent healing power inherent in acceptance and belonging, is a model for society's guidance in dealing with the delinquent.

But in receiving his son back into full status in the family, the father was confronted with a delicate problem: to give full acceptance to the returning younger son without running the risk of rejecting or depreciating the elder, whose position in any family may be highly sensitive and vulnerable to unintentional rejection by the parents. The parable records the resentment felt by the elder son, and the father's reply: "Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad; for this your brother was dead, and is alive; he was lost, and is found." We cannot be sure that this answer—tender, sincere and diplomatic as it was—really satisfied the elder son. Though the parable ends on a note of reconciliation and understanding between father and elder son, perhaps the latter, after this critical moment, experienced a growing need to test and reaffirm his own acceptance and status.

Like the father who was alert to the danger of rejecting one son while accepting the other, we must be constantly concerned not only with reclaiming the delinquent youth in our society, but also with preventing the factors which may contribute to the behavioral breakdown of the nondelinquent. Rejection is one of these factors. It is usually both unintentional and unconscious.

The lack of a valid self-image, frequently the result of parental rejection, lies at the core of the adolescent's dilemma. Both rejection and the weak self-image—the related common denominators which we have discerned in many cases of delinquency—can be detected in the experience of the younger son. His cry, "I am no longer worthy to be called your son," betrays not only his feelings of guilt and repentance, but also his fear of lost identity and his desperate need to find himself. The father responds with a gesture for all to see: "Bring quickly the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry. For this my son was dead, and is alive again; he was lost, and is found."

This overt act by the father, with raiment as the symbol, has special significance. It establishes once and for all the "lost" son's identity. Further, it may symbolize the father's attempt to compensate for years of unwitting rejection of his son, for all the identity-giving factors—and the love—he had long withheld from him. If the son had had such constructive and supporting elements earlier in his development, his selfhood would by this time have been established. Lacking them, his self-image grew to be weak, inadequate.

When the younger son left home to test himself in the wider society, he failed. "A great famine arose in that country, and he began to be in want." The famine may symbolize the difficulties and problems he met, the baffling necessity of squaring his concept of himself with the world's expectations and demands. Like many youths in trouble, his delinquency consists largely in his ineffectual attempts to make these two irreconcilables meet. His inheritance squandered to satisfy short-range pleasures serves the same function as Bobby's mite pilfered from the parking meters and dribbled away for apparent trivia. Each is trying to compensate for crucial deprivations in his life. Each is seeking symbols and substitutes for love. Each is trying haphazardly, ineffectually, blindly to bring into being—and to define—a self.

IV

The principal components in the molding of the mature self are the self-building ingredients received from others. These ingredients are parts of other selves, given and transmitted only through love. The invalid self which has never incorporated them is constantly taking rather than giving; it is endlessly seeking elements for its own completion. The weak, damaged, stunted self cannot love; for it must first have received love in order to express love.

The integrated self-image cannot be acquired without a relationship—and a condition—of love, the unselfish constructive love which consists in the giving of self. Parents, teachers and friends could express this kind of love to the child and to the adolescent, but so many never learn to do so. Just as the adolescent who has been deprived of love goes about seeking symbols and substitutes for love—often trivial, sometimes harmful—the busy father and the harassed mother give substitutes for love, offering their children poor tokens and effigies rather than themselves.

The Christian church has a unique capacity to teach and transmit the full giving of self through extolling and exemplifying the spirit and example of Jesus Christ. In a supreme act of love, which became an enduring condition and relationship of love, Jesus gave his self to man. With this sublime component for the construction of a mature and complete self, man has been able to conceive and create that image of self which is the condition of his being the image of God.

In the spirit of Jesus, members of the clergy can teach and guide and stimulate this kind of self-giving. This is a sure way to unblock the expression of constructive love and thus prevent the rejection and deprivation which result in

the distorted self-image. The pastor can carry out such a ministry of teaching and guidance in self-giving only if he also experiences direct personal participation and involvement. By ignoring the traditional bounds and limits of his role and getting out on the street and the corner and the block, he can learn what children and adolescents are like, what they are doing, what they need, what their problems are, how their parents may be failing them, how they may be failing their parents. He can carry out such a mission beyond the institutional confines of the church only if he has help from laymen ready to lead in offering interest and concern and constructive relationships, willing to practice giving themselves.

V

I recently asked a Chinese-American friend why there was no juvenile delinquency in the "Chinatown" of his home city. "Because all the adults in our community are parents ex-officio to all the children," he answered. The juvenile court takes on a relationship to the young offender *in loco parentis*. "Parents ex-officio" would be a great improvement over *in loco parentis*. In every community "parents ex-officio" could be found to assume this relationship with children whom the church ordinarily never reaches. They could bring a new dimension to the concept of the lay ministry.

The church cannot act alone in dealing with the problem of our delinquent sons. Nor is the gospel of acceptance and restoration of the self-image the only lesson to be learned from the insights of religion. But it is a tool with which we can work without ceasing for the preservation and nurture of our most valuable resource—the adolescent's unique and as yet incomplete selfhood.

Well Adjusted

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time there lived in a small city a man who had so much calm and balance and self-possession that his serenity was the envy of a host of people. The storms that agitated other folks never seemed to ruffle him at all. Nobody ever called him a neurotic. Disturbances in the outer or inner world about which many of his neighbors would say, "This is driving me out of my mind," never upset the majestic poise of his body or mind or heart (if any).

He was the city's well adjusted man, the fine flower of normality. He never got mad and said indiscreet things under stress. In fact in the bright lexicon of his self-possession there was no such word as "stress." His city was visited by flood. People were terribly upset and were occupied with frantic comings and goings in rescue boats and collecting relief funds. But this man never lost his perfect adjustment. He got used to the flood easily. Other men and women got hot and bothered over the rising tide of juvenile delinquency and over political corruption in the city government, and organized crusades against them. But in this man there was no flicker of disturbance. He was well adjusted to delinquency and corruption.

One day a slight accident befell him. He slipped on an icy pavement and went sprawling on the sidewalk in view of a large crowd. Some observers noticed unusual items. His disarranged clothing revealed a tail protruding. His hat had blown off and two little horns showed on his head. Beneath his ruffled trousers appeared what were definitely hoofs.

Some people cried, "What the devil!" That proved to be the correct explanation. The "best adjusted" man in the city was the devil.

It may be that this story is not true in every particular. But it has this much truth, that a too perfect "adjustment" to the world as it is, is a devilish thing. It leads to results that would gladden a devil's heart. It was unbalanced neurotics like George Fox, William Wilberforce and Thomas Clarkson who could not and did not get adjusted to the slave trade and slavery. Many people, including many well balanced and highly placed churchmen, had a perfect adjustment to what the unadjusted John Wesley called "the sum of all villainies."

Many people were perfectly adjusted to child labor—those who made a good thing out of it and those who were too busy to care. It was "crackpots" like Jane Addams (she was often called a "crackpot") who could not get adjusted to it. One major national problem today is that of the host of people who are so perfectly adjusted to race segregation that on its behalf they seem willing to secede from the Supreme Court.

The current elevation of adjustment to the existing situation as an educational ideal gives us the prospect of raising well adjusted little "devils." It puts a premium on mediocrity, on somnolence of mind and lack of initiative. A man looked over three report cards brought home by his young son. Each contained cooing words: "Willie has made a good adjustment to the school order." He said "Fine!" and yet was worried. A fourth report declared, grimly, "Willie has become a very disturbing influence in his disorderly protest over serving sauerkraut in the school lunch room." Then the father thanked God and took courage.

Yours,

SIMEON STYLITES.

Simplicity

THIS, then, is all:
Water and bread,
A woolen robe,
A roof above,
And love.

So much! too much!
We contemplate
The frightful clear,
The awful plain—
And in disdain

We complicate
The things we use;
We muse
On intricate
Delights. We choose.

SARAH DEFORD.

OCTOBER SURVEY OF BOOKS

Pulpit Story

A History of Preaching in Britain and America. Part I. *By F. R. Webber. Northwestern Publishing House, Milwaukee, Wis., $5.00.*

THIS is the first volume of a projected three-volume work in a field too long neglected. The other two books promise to complete the story through early and modern America. In the past half-century, students and teachers of the history of preaching have been handicapped by lack of comprehensive materials. While there are a vast amount of biography and competent essays on periods and schools of preaching, the general story has not been freshly put together. The great names in the field, Broadus, Vinet, Dargan, Pattison, all are of the turn of the century or earlier.

Part of the difficulty is the immensity of the task. The true story of the pulpit is the history of the church or of Christianity. To meet this problem writers have produced outlines, or biographical compendiums, or evaluations of particular periods or national expressions.

The highly restricted viewpoint of the present author is a limitation on his treatment. Though he has collected his materials widely and checked his facts thoroughly, he imposes on the whole period a rigid standard of judgment based on the theology of sin and grace. Little appreciation is shown for the ethical insights of the early 19th century or for its concern for the Christian viewpoint on large social problems. All this, with the present writer, amounts to "preaching the law" to the neglect of the gospel.

He is suspicious of biblical scholarship, nearly always attaching the qualifying adjective "destructive." Destructive scholarship, it seems, is that which questions the Mosaic authorship of the Pentateuch, the single authorship of Isaiah, the Virgin Birth or the doctrine of verbal inspiraton.

Further, the limited denominational viewpoint leads the author into a strong distrust of the ecumenical movement, which, in his interpretation, is an effort to replace the spiritual unity of Christianity with bureaucracy.

One would expect a historian of preaching to be, in some part at least, a preacher. But we may reasonably object to extended sermonic paragraphs attached to biographical material. And we may require of the historian that, admitting his particular viewpoint, he should not allow it too much control over selections and omissions.

But there is a rich field of background material behind this first volume. Well indexed, it will serve as a competent source for biographical and historic facts of the period covered. It is to be hoped that the coming volumes will show an appreciation for the main movements of our times, including the renewed activity in biblical findings, the theological awakening and the dynamic consciousness of the world church.

The main value of this first volume is in its competent treatment of the Celtic church. Here, early British Christianity is given its proper setting as definitely pre-Roman and independent. Roman Catholic writers have often attributed Roman doctrines and Roman titles to early British Christianity, and many Protestants assume that all early Western Christianity paid allegiance to the Holy See. In the present work the Christianity of Scotland, Ireland, Wales and Cornwall is properly shown as strong, independent, and completely free from Roman influence until Augustine of Canterbury in the sixth century.

George M. Gibson.

Asia at Prayer

Meditation and Piety in the Far East. *By Karl Ludvig Reichelt. Harper, $3.00.*

THIS book possesses the double virtue of speaking to an important subject and being written by a man who was competent to deal with it. The subject is the living essence of the religions of the Far East, particularly China. The author was qualified because he lived with his subject for half a century (1903-52), has tried sympathetically to understand it, was widely conversant with its literature, and was equipped with perception as well as good judgment.

As a Norwegian missionary, the founder and for 30 years the leader of the Christian Mission to Buddhists, Reichelt was convinced that "to the Father, and thus to the glorious liberty of the children of God, no one can come except through a real experience of Christ." But if this conviction kept him from doing full justice to the non-Christian religions he discusses, it barely did. His approach is deeply appreciative throughout. "It is our task in this present inquiry," he writes, "to search for the silver veins, and try to find the places of which we may say with inner truthfulness and certainty: Here God has left himself a witness."

The first third of the book considers the relation of Christianity to the religions about to be discussed. The comparison tries to take into account not only doctrine but life effects as well. Doctrinally the author is convinced that there is "a basic parallelism . . . in regard to the most central and fundamental issues"; at the same time the Asiatic religions take insufficient account of man's evil and fail to speak to the depth of his conscience. As to effects, "although the majority [of the spiritually advanced in the Asiatic religions] do not come up to the standard of a genuine Christian, they may well teach Christians something in the realm of tolerance, magnanimity, and intellectual honesty."

The main body of the book consists of a detailed discussion of meditation as the heartbeat of the east Asian religions. Yoga, Buddhism, Taoism, Confucianism, and Mohism are surveyed with regard to the place of meditation in each and the techniques recommended. It is a valuable treatment which includes some items hitherto unavailable in English.

A number of questions could be raised on minor points, such as the author's assumption of Lao Tzu's historicity and his ascription of pantheism and polytheism to the Upanishads. And it is surprising to find a scholarly work on Chinese religion which makes no mention of Arthur Waley's work in either text or bibliography. These are, however, small points in a book that will certainly serve the author's intention "to deepen the reader's understanding of the vast world of the East, which is coming increasingly to the fore in international affairs." The final sentence in his foreword bespeaks the spirit that pervades the entire book: "With understanding there will be respect, and respect prepares the way for that higher power, love—the only power that can extinguish the flames of fear, hatred, and racial prejudice, and bring the two, East and West, into one family of nations."

Huston Smith.

Witness in Worship

Making Religion Real. *By Nels F. S. Ferré. Harper, $2.00.*

THE most ancient command of Christ to his disciples of all time was that they were to be witnesses. In fact, personal testimony is actually the highest form of Christian worship. Dr. Ferré here gives a sincere personal testimony to the worthship of God, the Utter Reality. "When the love of God walked on earth in conclusive fullness, the Resurrection came along with him" (p. 155).

Unlike some personal testimonies, *Making Religion Real* has a definite pattern which coordinates eight elements of witness. Each element has a chapter to itself, and together the chapters cover what one's relationship to God means in thinking, reading, prayer, worship, family, friendship, giving and suffering. The book is excellent in composition, very readable and gently didactic. Its almost total lack of religious clichés is admirable. The eternal things are said in a fresh way. Many of the questions that invariably recur in every generation of Christians are answered humanely, wholesomely and in good sense.

The book could be used effectively as a guide for eight enlightening midweek meetings in the church. Some preachers might be prompted to a series of Sunday sermons that would be good for themselves and for their people. Other pastors would do well to put such a book into the hands of the "interested." Too many ministers are missing the boat by not vigorously commending the rich variety of hearty evangelical books to the thoughtful and the seekers. The humblest heretics, whom we deride, are always at it. *Making Religion Real* is one of the very best for every evangelical pastor to push. The youth groups and young adults

of any church would not go wrong using a chapter of this book as the central topic for a month or two of meetings. The personal witness of Dr. Ferré is so rich that this grateful reviewer recommends to every churchman that he own a copy of *Making Religion Real*—and that he read it.

THEODORE PFEIFFER.

The Status of Sin

HARDNESS OF HEART, A CONTEMPORARY INTERPRETATION OF THE DOCTRINE OF SIN. *By E. La B. Cherbonnier. Doubleday, $2.95.*

CHERBONNIER has written a lively volume to add to the already significant new "Christian Faith Series" under the general editorship of Reinhold Niebuhr. Since this whole series is intended for the intelligent general reader, Cherbonnier's subject should excite interest. The one feature of the theological renaissance in America by which it has been most widely characterized is its serious estimate of the human problem of sin. This book, therefore, discusses a subject which in the thinking of the general public lies close to the heart of contemporary theology.

The designation often used to describe contemporary theology becomes untenable if applied to this effort. "Neo-orthodoxy" is a misnomer. Cherbonnier makes the old "orthodox," the old "modernist" and many a would-be "neo-orthodox" all equally uncomfortable. He stands out in this work as an independent thinker related to but not dependent on other theologians.

What he does hold in common with others in contemporary theology is a serious regard for the theological perspective of the Bible and for the basic unity of that perspective. This regard for the biblical perspective has been a concern of whatever has been termed orthodoxy in Protestantism. The small germ of truth in the title "neo-orthodoxy" lies here.

However, there are very real differences in opinion as to what constitutes the biblical perspective. Here is the arena for present-day theological discussion. Cherbonnier's book makes a valuable addition to such a conversation.

In brief, his position is as follows: Science and philosophy, pursuits possible only on the basis of human freedom, nevertheless rule out human freedom as a possibility in advance for they suppose all questions of "Why?" can be answered in causal terms. The Bible, on the other hand, has a point of view that consistently acknowledges freedom, a point of view that orthodoxy has obscured by its compromise with determinism. The exercise of freedom involves man in a relation to some criterion beyond himself. The criterion on which a man's judgments of good and evil are based is a man's "god." Sin is therefore best defined as idolatry, allegiance to false gods.

This biblical attitude toward sin as idolatry has, according to Cherbonnier, been obscured by the two pagan alternatives to the biblical concept: sin misunderstood as breaking the rules and sin misunderstood as intrinsic to human nature. Pelagian moralism, following the first misconception, leads to hardheartedness and hypocrisy. Augustinianism, following the second misconception, leads to a cleavage between faith and works. In its attempt to avoid this incipient antinomianism Augustinianism winds up with a moralism every bit as bad as the Pelagian.

Without falling into the error of Augustinianism, our author finds that the Bible achieves Augustine's intentions in establishing (1) the universality of sin, (2) its existence as an objective fact in human affairs, (3) sin's tendency to perpetuate and aggravate itself, (4) a meaningful sense in which there is bondage of the will, and (5) the inability of man to extricate himself from the situation of sin. And without falling into Pelagian moralism, he finds that the Bible nevertheless satisfies Pelagius' intentions (1) by maintaining the real responsibility of man for sin though not on an individualistic basis, and (2) by providing an adequate rationale for good works though not as merits by which we bargain with God.

Finally, Cherbonnier describes a number of contemporary idolatries and concludes with a statement of how man through repentance becomes a beneficiary of God's love, which liberates man from hardness of heart through bringing him into a loving relationship with God and neighbor.

If you concede that Cherbonnier's statement of what is essential to the biblical perspective is adequate, his total argument holds up with unusual clarity and precision. However, questions might be raised at precisely this point.

For example, he summarily rejects the "famous theory of predestination" held in one way or another by Augustine, Aquinas, Luther and Calvin (pp. 36 f., 124 f.). Who of us can say that the doctrine of predestination as held by these men has not given him qualms? Yet when attacked on this point, Luther and Calvin did actually reply that it was precisely because the theory of predestination is biblical that they had to accept it.

One would infer from Cherbonnier that the idea of predestination is an equivocal compromise by Christian theologians between biblical thought and Greek philosophy (p. 36) and that Augustine is really the author of the doctrine of predestination (p. 92). Paul would seem to me at least as guilty. Is Paul to be accused along with Augustine, Aquinas, Luther, Calvin and others of making a compromise with monumental Greek metaphysical systems? A generation ago he was being accused in this manner by those who wanted to contrast the "simple religion of Jesus" with the theology of Paul. More recently, however, C. H. Dodd (who enjoys the distinction of being mentioned with approval in Cherbonnier's book [p. 94]) maintains that this determinism in Paul is not derived from a Greek source but is Hebraic, clearly traceable to Old Testament roots.

It seems to me that Cherbonnier evades Paul in his attack on Augustine and the Reformers. Doing Paul greater justice would have undermined the book's whole thesis; namely, that the writer, Cherbonnier, speaks from the biblical point of view while the Reformers have corrupted it.

Cherbonnier maintains that Augustine's purpose in formulating the doctrine of predestination is to emphasize the sovereignty of God over all events. With this, says our author, the Bible does not agree. He cites the crucifixion as the prime example of how God allows himself to be conditioned by men (p. 124). Yet the Bible does show concern for God's sovereignty especially over this event. Peter is recorded as saying, "This Jesus, delivered up according to the definite foreknowledge of God, you crucified and killed by the hands of lawless men" (Acts 2:23).

The Bible seems to be concerned both with God's sovereignty over events and with man's freedom in events. Augustine and the Reformers attempted to maintain both these aspects of the biblical point of view. Perhaps they stated it badly, but their concern was biblical. It was not an attempt to compromise with Greek philosophy, as Cherbonnier would assert.

As to Cherbonnier's attack on Luther's doctrine of justification by faith alone, it is true that the Bible does not use the term "alone," but it does maintain that we are justified by faith and not by something other than faith. Of course if faith is reduced to intellectual acceptance of something, then the doctrine of justification can lead to antinomianism. This is what Roman Catholic apologists have done with Luther's concept of faith in order to attack him. Cherbonnier follows their tradition in his attack, and to support his definition of Luther's concept of faith he uses one citation from Luther's commentary on Galatians (p. 93). He might have been fair enough to Luther to state that the same Luther maintains, in commenting on the same letter to the Galatians, "that faith is itself poverty of spirit, meekness, purity of heart, peace, patience, mourning, hunger and thirst after righteousness and all the beatitudes since it involves the death of the old man, and the life of the new, as he says, 'I live, yet not I, Christ liveth in me.'" For the increase of this faith, Luther maintains, good works are to be done and bad ones avoided. This is not faith reduced to knowledge; nor is it an understanding of faith that leads to antinomianism. In fact Luther warns against the idea that faith is to be "taken as a kind of speculative knowledge, with which Christ is known as a kind of object . . . for this is dead and even the demons have this . . . but it is to be taken practically, as life, essence and experience of the example and image of Christ."

There is certainly a true sense in which Luther's idea of faith involves knowledge, though it is not to be reduced to knowledge. It is closely akin to the knowledge of love in the biblical sense of "to know." For Cherbonnier to set love and faith over

against each other (p. 93) is unfair to Luther and not the best theology. A faithless love is no more desirable than a loveless faith. The two must go together.

As to Luther's alleged antinomianism, where is it that Luther said, "Sin boldly" (p. 98)? Such an important statement, if Luther made it, deserves documentation from a primary source so that the reader may judge it in terms of the context in which it was made. Cherbonnier gives no source reference of any sort.

Again, it is hardly the whole truth to say that Luther "taught that great social and institutional abuses especially by civil government were to be endured as the instruments of divine punishment" (p. 91). The Bible stands in danger of the same sort of condemnation as Luther at this point. I shall never forget a Sunday evening in 1936 when a German political refugee read to our youth group from Romans 13. Finishing the text, he closed his Bible and exclaimed, "This sort of belief is what is wrong with Germany today." Of course this is not all we have in the Bible, but neither is patient endurance of bad government all that we have in Luther. Hence Bishop Berggrav could say, "In our fight against nazism, Luther was a magnificent arsenal of weapons for our church." Figure in Luther's doctrine of vocation and it is not so easy to make him out a political quietist.

The biblical doctrine of justification by faith does need to be restated in our age as in every age, and better than the Reformers stated it if we are able, but it should not be scuttled in the name of the Bible, where Luther found it.

There are several aspects of the Christian doctrine of sin on which further elaboration by Cherbonnier would have been desirable. The first concerns the relationship to the doctrine of sin of the biblical witness to Jesus Christ. A general reader has to read between the lines and be fairly subtle theologically if he is to detect any significant relationship of the person of Jesus Christ to the biblical understanding of sin. (I believe Christ is mentioned once on p. 130.) By reading between the lines he might see, particularly in the last chapter, that Cherbonnier really is talking about Jesus Christ as God's answer to the problem of sin. This, however, is not all that needs to be said. It is also true that in the light of Jesus Christ we come to know sin in its utter seriousness. I really wonder whether the simple question, "Do you love God with all your heart and soul and mind and your neighbor as yourself?" suffices to "convict the whole world" (p. 125). We say that it suffices to convict the world because of Jesus Christ. Apart from Christ the question failed to convict Pharisees of his day who taught the law to their children and bound it upon their hands.

A second consideration which needs elaboration is the totality of sin in the human personality. Although Cherbonnier has an excellent chapter on the idolatry of reason, he nevertheless makes statements which assume that reason is somehow one aspect of the human personality that is exempt from the blight of sin. He states that Christianity shares in common with philosophy "the conviction that, since human reason is part of the created goodness of the world, it will sound the alarm whenever man's thinking is based on a falsehood" (p. 101). One can counter this statement by saying that Christianity, in opposition to most philosophy, has the conviction that since human reason is in fact the instrument of man's will, it often fails to sound the alarm when man's thinking is based on falsehood.

A third elaboration is necessary to answer the following questions: Since sin is universal and since the world is God's good creation, when and how did sin come into the world? How did it become universal? Was there a time in human history or prehistory when there was no sin? Is there a time in the individual's personal life when there is no sin?

Cherbonnier condemns for being unbiblical men like Berdyaev and Tillich (p. 73) who tend to identify the creation and the fall in their attempt to deal with these questions. An identification between the creation and the fall is unbiblical. It is also unbiblical to ignore these questions. One wonders what Cherbonnier's alternative to Tillich would be at this point. Would he postulate with C. S. Lewis a time when there were "naked, shaggy-bearded, slow-spoken paradisiacal men"?

Finally, more discussion is desirable concerning the problem of the persistence of sin in the redeemed community. Perhaps this would help explain the persistence of the familiar but unbiblical story repeated by Cherbonnier that Saul after his conversion was no longer able to regard himself as wholly the same person and therefore changed his name to Paul (p. 56). It is beyond me how this can be said when the name Saul is still being used for this man (Acts 13:9) many years after his conversion, after he has long been recognized as a veteran Christian in service with the churches of Damascus, Jerusalem, Tarsus and Antioch, and after he was already on his missionary journeys. It does make a good story, though.

We are indebted to Cherbonnier for a fresh, incisive and independent statement of the doctrine of sin. I remember that Prof. Tillich reserved his best grades for those students who had the independence to disagree intelligently with him. He ought to give Cherbonnier an "A" for *Hardness of Heart*.

JAMES C. SPALDING.

Continued Story

THE STORY OF THE CHURCH. *By Walter Russell Bowie. Abingdon, $2.95.*

DR. BOWIE's latest book may not sell as many copies as his *Story of the Bible*. But that will be simply because there are fewer parents and church schools which understand the importance of giving youngsters at least a rudimentary knowledge of church history. For that matter Dr. Bowie's new "story" would be as unfamiliar (and fascinating) to most adult church members as to the young people in Sunday schools. There is the same easy flow of narratives as in the earlier book on the Bible, the same ability to cover essentials without becoming snarled in details and technicalities, and in only a few spots is the effect marred by a too obvious "writing down" to the ignorance of a secularized generation. The standpoint is, of course, Protestant, but beyond that it would be impossible to discover, on the basis of the text alone, to what denomination Dr. Bowie belongs.

PAUL HUTCHINSON.

Teacher's Rationale

THE TASK OF CHRISTIAN EDUCATION. By *D. Campbell Wyckoff. Westminster, $2.75.*

FOR many years most of the books in the field of Christian education were concerned with methods or organization with little or no concern with content, theology or the church. They represented a revolt, in common with general educational thinking, against a so-called "content" teaching as well as an acceptance of some sort of "liberal" theology. More recently we have some books which are concerned to see Christian education in more theological terms and to attempt to deal with the meaning of an educational process in the development of truly Christian persons. Here both theological concepts and the way in which persons grow and develop under educational guidance have to be taken into account. What is the place of the Bible, what is the place of experience, what is the relationship of education to the work of experience, what is the relationship of education to the work of the Holy Spirit—these are some of the questions that modern theological thinking poses with regard to Christian education.

Dr. Wyckoff undertakes to deal, in a summary fashion, with these and other questions. His book might be called an introduction to a Reformation-oriented philosophy of Christian education. After an introductory section he deals with the "most pertinent aspects of the Christian life," which include a consideration of a "way of life which is definitely Christian" and some of the matters which enter into such a life; "the meaning of personality and the ways in which personality may become Christian"; some of the specific matters involved in a program of Christian education such as the curriculum. The final chapter is a summary of the point of view of the writer.

The aim of Christian education is "to nurture the Christian life." Such nurture, or education, takes place in all aspects of the life of the child, but the home and the church have special responsibilities in this task. However, home and church can go only so far; the final activity in the person's becoming Christian is the activity of God. Thus the limits of the work of Christian nurture are set. But they are limits that make great demands on the Christian fellowship.

The book is an introduction; too much

has been attempted within its narrow limits. The reviewer had the feeling that the material was sketchy. This is partly because there are no clearly recognizable connections between chapter and chapter and because statements which demand discussion are simply made in a bald fashion. In spite of these problems, the book ought to be read and studied by pastors and laymen and time should be spent with the problems that are raised. There will be plenty of them!

J. S. ARMENTROUT.

The Two Israels

THE DOCTRINE OF ELECTION IN TANNAITIC LITERATURE. *By Benjamin W. Helfgott. King's Crown Press, $3.50.*

IT IS an interesting theme that Benjamin Helfgott has set out to explore. Put briefly it is this: In the middle and latter part of the first century, and with gathering emphasis, Christians were already insisting that only those for whom Jesus is the Christ are the truly elect. By the third decade of the second century Justin Martyr could declare with complete confidence that as "Christ is the Israel and the Jacob, even so we, who have been quarried out from the bowels of Christ, are the true Israelite race." What was the reaction of the synagogue fathers to this challenge—this is the question. That the rabbis, with equal confidence, reassured the folk that the historic Israel retained their elected status, is manifest in virtually every homily on Israel preserved in the talmudic sources and the liturgy. Were these teachings the response to the Christian challenge?

Helfgott cautiously analyzes the statements of the principal Tannaim, the early talmudic fathers—from Johanan ben Zakkai, who founded the academy-court at Jamnia after the destruction of the Temple in 70, to Judah the Prince, the redactor of the Mishnah, *circa* 200—and suggests that "with apparent reference to the antinomian implication in the Christian challenge, the Rabbis emphasized repeatedly that the purpose and perpetuity of the election is that Israel may live a life of Torah."

While it is true that *explicit* references to Christianity are very meager in the Tannaite sources, Dr. Helfgott is no doubt right in saying that a considerable number of statements on Israel must be understood as the response of the Tannaim to the Christian polemic. If anything, however, what is particularly noteworthy is that the Tannaim preferred not to make explicit reference to their Christian antagonists. Instead of engaging in direct counterattack, the sages of the first two centuries of the Christian era restated the Old Testament "proposition" that God had chosen this people to live in accordance with his teachings, that even the calamitous events of their history were a sign to those who remained loyal to the synagogue that God had not rejected them. As early as the eighth century B.C. Amos had informed his contemporaries that only *because* of his special relationship to them did God visit upon them all their iniquities. The same emphasis is underscored by the Tannaim: because of disobedience Israel is punished—punished but not expelled from the unique position to which God has called them. And as Helfgott correctly observes, regardless of how "universalist" the view of this or that individual sage, the belief in Israel's election is always steadfastly maintained. Indeed, "generally . . . the pattern appears as the greater the universalist, the firmer is that teacher's emphasis on the election of Israel."

Perhaps one may put it this way: through centuries of prophetic and postprophetic teaching the synagogue had learned that "beloved is Israel for to them was given a precious implement" (Torah). In challenging this assumption the church now had to work out a new doctrine of election; one might almost say, a new philosophy of election. But the new doctrine or philosophy failed either to persuade the synagogue sages or to impress them as differing very much from earlier and familiar attacks on Israel which sectarians were prone to make (as we can tell once again from some of the newly discovered "Dead Sea" documents), namely, that the election was withdrawn from the main body of the people and transferred to them, the sectarians, exclusively. In answer to the Christian exegesis of Scripture, enlisted as proof that a new Israel displaced the old, there was always an alternate midrash of the same biblical verse. Rather than retort therefore with a new doctrine of their own, the rabbis reaffirmed in commentary, parable, epigram and homily that Israel was still God's chosen people; rather than expound a new philosophy of law and redemption, they persisted in the ancient though still strongly felt certainty that the Torah and commandments were not a temporary assignment, but on the contrary the very means by which the Holy One, blessed be He, purifies and increases the merits of Israel. This is merely a paraphrase of the well known saying by Hananiah ben Akashya, and may well serve as a summary of the Tannaite position.

JUDAH GOLDIN.

Witness on Witnesses

JEHOVAH'S WITNESSES. *By Royston Pike. Philosophical Library, $2.75.*

JEHOVAH'S WITNESSES. THE NEW WORLD SOCIETY. *By Marley Cole. Vantage Press, $2.95.*

PLENTY of newsprint has been expended to tell the story of Jehovah's Witnesses and argue their tenets. But it has emanated almost entirely from one set of presses—those of the organization's own fantastically productive Watchtower Bible and Tract Society in Brooklyn.

Now come two treatments of the flourishing sect from "outside" presses. Royston Pike, British scholar and encyclopedia editor, says in his preface that except for a few argumentative pamphlets no previous attempt has been made by "outsiders" in Britain to record the nature and doings of the Witnesses. And in this country the unprejudiced output has been little more extensive.

As author of a spate of books describing and analyzing the world's religions, Mr. Pike could be expected to do a balanced, fair and judicious treatment. He does not disappoint us. That his brief study is also lucid, extremely readable and often lively gives the reader an extra dividend. He approaches the Witnesses with sympathy, convinced of their sincerity, honestly trying to understand. After ably recounting "what they are, what they teach, what they do," he goes on to answer what must often be the question in the minds of those who confront the active Witnesses on doorstep and street corner: "Why?"

Mr. Pike tells us frankly that he himself finds it hard to pick his way through the jungle of Witness reasoning, and makes it clear that the sect's easy answers to all doubts are not for him. But he admits that many of the orthodox doctrines and practices against which they are in rebellion seem to the unprejudiced observer as irrational and untenable as the arguments of the Witnesses. And he puts it all down in a reverent, friendly, unprejudiced spirit. As a compact, restrained exposition of the beliefs and practices of these people in our midst who consider themselves not of us but of a "new world" society here and now, who confidently expect their prophecies to be fulfilled in a final holocaust in this generation, Mr. Pike's little volume stands alone.

The Vantage Press book is something else again. Marley Cole, now manager of a Knoxville building stone company, was formerly a newspaper reporter, later promotion manager for a food manufacturer. He says he has been following Jehovah's Witness activities for many years. Obviously he is fascinated by—perhaps enamored of—them. If he has not himself been through the intensive courses given the society's "ministers" he has apparently rubbed off enough of those courses' methods to become expert at them. His book, with its many photographic illustrations, is cast in the form of a journalistic report. First he looks on as mammoth assemblies unfold, as the "ministers" go about their work of spreading the "good news" of the Kingdom now here, as the wondrous deeds of the founders are recalled. Then, to find answers to questions often asked, he interviews the society's leaders on various phases of doctrine and practice, letting their explanation stand as gospel to which only the quibbling, the "enemy," would take exception. Questions on method, sudden policy changes, biblical interpretation are answered cryptically and with finality, and Mr. Cole lets the answers stand, apparently convinced that to do otherwise would be not only foolish in view of the society's success, but quite likely against Jehovah's will.

Once the reader has made his way through the first 172 pages of glorious achievement in Cole's book, he can find in the remaining 56 pages of appendix its most valuable offering: detailed informa-

tion on legal aspects of the society, a description of 46 civil rights cases the Witnesses have brought before the Supreme Court (winning most of them), a survey of other important court cases in which they have been involved, biographies of leaders through the years, and revealing statistics on publication, congregations, ministers and so on.

There is something else. Just before Cole's book came out, an "authorized" biography of the Eisenhower family was published, with no reference to the Jehovah's Witness faith of the President's parents. So we have in the appendix information revealing David and Ida Eisenhower's devoted service from 1896 to the end of their days in the Abilene branch of the Bible students' organization which only in 1931 became officially known as Jehovah's Witnesses. Slick paper inserts present photostatic copies of letters and other documents testifying to their faith in and work for the cause. Officers of the society profess not to be concerned at the omission in the "authorized" biography, but they say they cannot understand it. Nor can they understand why serious biographers failed to come for information to the "source"—the society's files in Brooklyn. The last-minute inserts should make up for that failure. MARGARET FRAKES.

New World Old Testament

NEW WORLD TRANSLATION OF THE HEBREW SCRIPTURES, VOL. II, A.D. 1955. *Watchtower Bible and Tract Society, $1.50.*

BY the present plan this volume (Samuel to Esther) is the second of four; the third is to end with the Song of Solomon, the fourth with Malachi. The New World Bible Translation Committee, set in its ways, goes on as it began, so that my review of Vol. I, in The Christian Century for Oct. 7, 1953, will serve for Vol. II—including the note that an ordinary bookstore may need to charge you a few cents more than you would pay on a direct mail order or by getting the book from a Jehovah's Witness canvasser.

Yet continued experience has brought some changes. The translators have begun putting brackets around those words (not numerous) which they acknowledge not to be Hebrew but to be added for the sake of clearness. They have grown more careful to distinguish sentences where in Hebrew the subject comes before the verb from those where the Hebrew verb precedes the subject; they judge that putting the subject first means greater emphasis on the subject, and they undertake to express this emphasis in English in different ways, often by adding "himself" after the subject, which is likely to strike a reader as one of the mannerisms of the translation. This increases what was already one of the translation's greatest faults, its prolixity. Nevertheless, though the committee has bound itself to dance in fetters, practice has taught it to dance more freely therein, and this second volume is more readable and vivid than the first.

So reread the aforesaid review of Vol. I, and take here a sample of the New World Translation in its present stage of development:

> As Obadiah continued on his way, why, there was Elijah to meet him. At once he recognized him and fell upon his face and said: "Is this you, my lord Elijah?" At this he said to him, "It is I. Go, say to your lord, 'Here is Elijah.' " But he said: "What sin have I committed that you should be putting your servant into the hand of Ahab to put me to death? As Jehovah your God is living, there is not a nation or kingdom where my lord has not sent to look for you. After they had said, 'He is not [here],' he made the kingdom and the nation swear that they could not find you. And now you are saying, 'Go, say to your lord, "Here is Elijah." ' And it is bound to occur that, when I myself go from you, then the spirit of Jehovah itself will carry you away to where I shall not know, and I shall have to come to tell Ahab and he will not find you, and he will be bound to kill me, as your servant himself has feared Jehovah from his youth."

STEVEN T. BYINGTON.

India Remembered

FREE INDIA: THE FIRST FIVE YEARS, AN ACCOUNT OF THE 1947 RIOTS, REFUGEES, RELIEF AND REHABILITATION. *By Donald F. Ebright. Parthenon, $2.50.*

THE FIRST five years of "free India" were 1947-52. In them the joy of realizing the long dream of independence was abruptly dampened by the terrible communal slaughter which accompanied the division of the land into the separate states of India and Pakistan, by the ensuing years of famine, and by the stubborn and perennial facts of food shortage and human misery. Half a million persons died in the riots (I have heard a bishop long resident in India quote a figure three times as great); 13½ million were displaced; a single refugee camp housed 300,000.

Donald F. Ebright, a Methodist missionary, was director during these five years of the refugee and famine relief committee of the National Christian Council of India. (Incidentally he is in the United States this summer in connection with the celebration of 100 years of Methodist missions in India and Pakistan.) Thus he not only saw the whole tragic picture at first hand but was also directly concerned with the notable relief efforts which brought help and hope to otherwise despairing millions. Camped alone in the deserted Delhi railway station at the height of the riots, he watched armed bands hunt down their human prey and slash them to death before his eyes. He attests the "quiet satisfaction" it gave to be able to help in a time of such great need.

The account is factual and contains much information, although there are some grammatical infelicities. Encouraging for missions is the portrayal of the Christian community as the only group trusted by Hindus and Muslims alike when these bodies were at each other's throats. Interesting opinions are: India's problem is not overpopulation but underproduction; a sound way of tackling the "holy cow" problem includes both cattle breeding centers and homes for aged cows; India is democracy's last chance in Asia; India will choose democracy; American relief food has built friendship; India's policy of nonalignment does not mean inclination toward communism; the real test will come in the second general election in 1956-57. Interesting stories include those of the elephants that squirted water to extinguish the fires built to control them, and the high-caste barbers who refused to shave the untouchable garbage collectors until the latter simply refrained from collecting the garbage. JACK FINEGAN.

The Y.M.C.A. Wonders

DESIGNING EDUCATION IN VALUES. *By Roy Sorenson and Hedley S. Dimock. Association Press, $5.75.*

SUBTITLED "A Case Study in Institutional Change," this book is "a record of the San Francisco Y.M.C.A.'s attempt to modernize, or retool, its program." This significant experiment has had wide attention both in and outside the Y.M.C.A. The criticism frequently leveled at the Young Men's Christian Association suggests that it is most vulnerable in its "institutional" limitations. In the public eye, we of the Y (this reviewer is general secretary of the Springfield, Mass., branch of the association) are considered more a building than a movement. At our best we are a *movement* and we express ourselves best through effective, organized groups, be they clubs, classes, committees or boards. The new look in San Francisco implies a revamping of our total program so as to place the group and group values first, and it would welcome a new building design where necessary to achieve these same group values. The experiment is a noble one; it offers much that will be useful to the Y as a whole.

We would however raise two questions about this procedure, one in terms of method and the other in terms of philosophy: (1) How much indoctrination is permissible under the latest thinking in group educational procedures? (2) What of the philosophy which forms the base for the set of values established for the adventure?

We read: "The natural conclusion was that more club members, in addition to officers and advisers, *needed to be exposed* to progressive practices" (p. 67). And farther on (p. 83): "Determining the plan for change—a definite yet flexible plan should then be developed for applying the measures judged necessary. What course of action is most likely to *move the group in the direction desired?* The sequence of steps and targets *should be laid out.*" (Italics the reviewer's.)

The authors, together with many other educational leaders holding the concept of "progressive education" a few years back, would frown on such terms as "indoctrination" and "superimposition." Perhaps the present method which attempts to "move the group in certain directions," applying a

wide variety of pamphlets and other directives that it hopes the professionals, advisers, club officers and club members will adopt, is not indoctrination, but other "progressives" might not so interpret it. We have no quarrel with the idea of the new plan. We have permitted too much laissez faire irresponsibility in our Y groups. But it looks like a return to an older, more solid type of educational method.

The second point of interest centers around the philosophy of values. These are identified in Exhibit V as producing the "healthy or fit person," the "intelligent or reasonable person," the "person motivated by principle," and so on. We look in vain for any suggestion of Christian values. The exploration, in terms of value base, is very broad and represents the general dilemma the Y.M.C.A. faces in attempting to define its religious base. The drive toward humanism or breadth is ever with us. We want to be broad enough to accept all persons, of all faiths, into our fellowship.

Say the authors: "The purpose and spirit of the entire program are religious in the sense that the central purpose is to foster wholeness, integration, purposiveness, and a positive vision of life committed to high values" (p. 31). And again: "It is assumed that the religious role of the Y.M.C.A. and of other nonchurch organizations engaged in education in values is functional rather than creedal. The Y.M.C.A. was born in, and grew from, Christian motivations and background. Yet it has never itself postulated or adopted a theological creed or formulation. It is assumed that outside the organized church, institutions engaged in education in values must avoid having, standing for, or teaching a theological creed or doctrinal position. This is no denial of the importance of clear theological beliefs and of strong faith in them which establishes imperatives about life. But this is the church's job rather than the prerogative of organizations with interfaith membership" (p. 34).

On the other hand, our movement was founded on Christian values, emphasizing the significance of the Christ, and there is a question whether any other base will produce the quality and depth that we are constantly trying to achieve.

In Exhibit 33 we find a list of the reading sources for the project. The only references in "Section V—Religion" that would be other than humanistic are Lecomte du Noüy's *Human Destiny* and Niebuhr's *The Nature and Destiny of Man*. A person is likely to control or determine his philosophy in terms of the books on his shelf.

San Francisco's humanistic base may be right. Possibly we should be content to accept a broad, functional approach to religion as the base on which to build future program and policy. But there are still some oldtimers and newtimers coming out of the modern seminary who are concerned about the trend in the direction of breadth.

We will watch the new experiment with considerable interest, admire the directors for their vision, their thoroughness of method and their willingness to pioneer in

Books of special interest to Youth Leaders

CAREERS FOR YOU

Erma Paul Ferrari

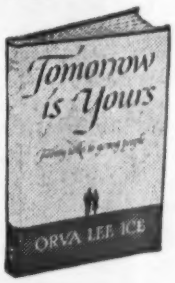
How young people of high school and college age may choose a career through a sense of Christian vocation. Here is sound and specific vocational guidance in the light of the Christian faith.

Cloth, $2; *paper*, $1

YOUTH WORK IN THE CHURCH

Nevin C. Harner

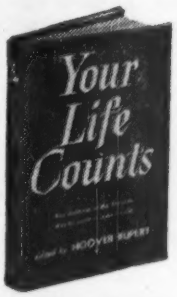
A concise summary of youth work in the local church that tells how young people may have a place of their own without becoming isolated from the larger fellowship. Many concrete, usable techniques for leaders. $1.75



TOMORROW IS YOURS

Orva Lee Ice

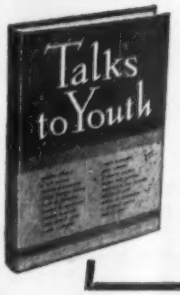
20 brief talks for young people in language they understand. Shows that Christian living provides a faith worth living by, a mission worth living for, and a self worth living with. $2



YOUR LIFE COUNTS

Hoover Rupert

14 inspiring messages, young in spirit, mature in wisdom and judgment, that present Christian attitudes, beliefs, and actions in terms meaningful to young men and women today. $1.75



TALKS TO YOUTH

Gordon C. Speer

18 addresses by prominent youth leaders. Each discusses a subject of vital interest to youth—goals of life, attitudes, ideals, choices, vocational interests. Adaptable for school assembly, church worship service, or other youth program. $1.75

AT ALL BOOKSTORES

ABINGDON PRESS

a new direction. But we will still be concerned to determine what is the most rewarding religious or theological base on which a strong movement can be built to survive and grow in the second and third centuries of Y.M.C.A. history and beyond.

CHARLES E. LEE.

BIRTH OF THE SAVIOR
The humble birth of the Savior in the manger at Bethlehem.

CHILDHOOD OF JESUS
Visit of the wise men and early boyhood of Jesus.

A BOY AND HIS BIBLE
A boy's Bible inspires a Christmas editorial.

THE GUIDING STAR
The true Christmas spirit in Christian family living.

THAT THEY MAY HEAR
The warm friendship of the Christmas spirit melts prejudice.

For rental of these films contact your Family Films franchised library or mail this handy order blank.

Family Films INC.
1364 N. Van Ness Ave.
Hollywood 28, Calif.
Please send me:
☐ New free catalog containing church calendar, modern-day inspirational films, Living Bible films, series savings plan.
☐ Name of nearest Family Films franchised library.
☐ (We are interested in programming Family Films during December.)
Name.....
Address.....
City.....Zone.....State.....

CORRESPONDENCE

No New Reformation

SIR: The proliferation of sects seen on a "Caribbean Holiday" (Aug. 17) is not a new Reformation. It is Protestantism's 20th century comparison to 16th century Romanism. But there is no Wyclif, Hus, Luther, Calvin, Zwingli, Fox or Wesley among them. And not one new doctrine.

They are fringe sects for they specialize in a few Bible texts and neglect many weightier matters of both that Book and the Christian gospel (Matt. 23:23). They are so right that they pharisaically damn other Christians. Yet what new revelation of God, what fresh faith in Christ, what original enduement of the Holy Spirit has one of these sects more than is true of each Baptist, Disciple or Unitarian coming into personal appropriation of his denomination's full Christian experience? Henry P. Van Dusen lists none.

We shall not agree on the point where the fervent believer becomes the fanatic. We can see that many of the new prophets are persons who could not yoke with the leaders who first exposed them to Christ and so flaked off to become (if we may jump metaphorically from fire into water) big toads in their profitable eddies. Have they one idea not touched by Rufus M. Jones in *The Church's Debt to Heretics,* now 35 years old?

The sects are here, have been here since Apollos and Peter, and will be here as long as Christians read their Bible "with their own understanding" and so preach "reformation without tarrying for any."

DONALD B. HOWARD.

Claremont, N. H.

Questions

SIR: Mr. Dabbs (Sept. 7) seems to present a convincing argument that preachers are in a plight. Cloaked in vague figures of speech Mr. Dabbs presents a great masterpiece of whitewash. Since it is the obligation of anyone presenting a "view" to substantiate statements, I would be happy to see Mr. Dabbs' answers to the following questions:

1. If Luther, the Reformer, misunderstood God, world and man, could Mr. Dabbs help us poor souls who have followed the misguidings of Luther's teachings for centuries? Perhaps *he* understands God better.

2. Why must it follow that God's creation is social if God is social?

3. Where did Mr. Dabbs get the idea that the Reformation threw out formality? He surely didn't study early Lutheranism or even Lutheranism today. Shockingly to Mr. Dabbs, it's quite formal. Some of us cross ourselves and genuflect.

4. What makes Mr. Dabbs believe that Protestantism says the church is unimportant because *the* priest is not? Did he ever attend the Church of the Reformation to hear the stress put upon the church?

Such generalization and undocumented statements show the weakness and pure purposelessness of this article.

Minneapolis, Minn. R. S. HALE.

Southern Tree-Farming

SIR: Thank you for printing Mr. Auer's factual statement of support for my reply to Mrs. Crisler's indictment of foresters and lumbermen on the Olympic national park question (Sept. 7). Mr. Vastyan's abuse does me no harm and does Mrs. Crisler's cause no good. He does, however, raise one issue of fact, in his statement that "very little" of today's increasing southern forest production is in "first-class lumber."

Actually, good lumber remains the basic, low-cost material in the building of 1,200,000 American homes per year. The south and the west share the main volume of supply. Georgia alone produced 2,240,000,000 board feet of lumber—not veneer or pulp or fiber boards—in 1953, out of the national total of 36,742,000,000 board feet of real lumber produced.

Georgia's 1929 lumber production was only 1,386,250,000, and in 1919 it was but 893,965,000 b.f. Virginia and the Carolinas show similar inspiring increases. The younger southern lumber states are making steady progress in tree-farming too.

JAMES STEVENS.

West Coast Lumbermen's Association,
Seattle, Wash.

Orthodox Protest

SIR: I strongly protest against the atrocities of the Turkish mob against the churches, the cemeteries and the people of Greek extraction of Istanbul, as well as the inexplicable silence which holds our people in ignorance of these alarming events. The church in which I was baptized, the Holy Trinity, and the church where my parents were married, St. Constantine, were both burned during the recent acts of riot. The bones of my brother, grandfather and grandmother were also burned.

We contracted alliance with Turkey in order to safeguard our religion and our sanctuaries against communism, and now find that they have been profaned by our allies themselves.

We are surprised at the silence of the civilized world. This silence looks rather like a conspiracy against the Orthodox Church and the Greek nation. In this respect I have to congratulate The Christian Century because it is the first periodical which so far, according to my knowledge, both in its editorial and news sections is an exception.

THEODORE THALASSINOS,
Rector.

Greek Orthodox Church "The Assumption,"
Chicago.

NEWS of the CHRISTIAN WORLD

Protestant Episcopal Convention Meets in Nonsegregated Honolulu

58th Triennial Session, Shifted from Houston, Again Votes to Keep Its Present Name, Reject Official Representation for Women—$1 Million Annual Budget Increase Approved

HONOLULU, Sept. 16.—The 58th triennial General Convention of the Protestant Episcopal Church closed here yesterday. More than 3,500 persons attended the conclave, the first ever to be held in a missionary district of the church and the first outside the continental United States. Originally scheduled for Houston, it had been shifted because the Texas city could not provide racially integrated facilities. The proceedings were brightened by Hawaiian sunshine and good local planning and marred only by a controversy that developed with the Roman Catholic Church.

This convention was the largest ever held in Hawaii, and the success of the arrangements has encouraged the local tourist industry to seek others in the future. Much of its artistic success was due to the efforts of Bishop Harry S. Kennedy of the missionary district of Honolulu and the Rev. Paul Savanack, who served as general manager. For the most part visitors were housed in beach hotels. The larger mass meetings were held in a converted sports arena, the regular business sessions at Iolani school, an Episcopal institution. Thanks to Bishop Kennedy's friendship with local military authorities, the army built a footbridge to span the canal separating the Waikiki hotel area from Iolani. An army spokesman announced that the construction served as a "practice exercise."

Tinder from Brazil

The controversy with the Roman Catholic Church arose early in the proceedings when Bishop Louis C. Melcher of the missionary district of Central Brazil addressed a joint session of the house of bishops, the house of deputies (laymen and clergy) and the women's auxiliary. He quoted from the radio address Pope Pius XII made to the eucharistic congress held in Río de Janeiro in July: "The three great enemies of the [Roman] church are first, Protestantism; second, communism; third, spiritualism." Bishop Melcher then answered the pontiff's charge by saying: "I have never been much of a believer in the doctrine of papal infallibility, but in this instance when His Holiness spoke he was right. Protestantism *is* an enemy to a religion of exploitation and superstition, a religion that continues Middle Age practices."

The next day Auxiliary Roman Catholic Bishop John J. Scanlon of Honolulu issued a lengthy statement condemning Bishop Melcher's words as "in bad taste." Several Episcopalians, among them Bishop James P. DeWolfe of Long Island and Bishop Kennedy, apologized publicly for the remarks. But the charges and countercharges continued, both at the convention and in the community. Whatever may be the outcome of the controversy elsewhere, in the islands Protestant-Catholic relations have undoubtedly been dealt a severe blow.

The convention adopted a record budget for national church programs of $6,807,947.84 for each year of the next triennium. This represents an increase of almost $1 million over the 1955 budget. Even so, there was considerable sentiment for an annual figure in excess of $8 million. But a proposal in the house of deputies embodying this sum was defeated 357-208. A desire for a higher budget was also expressed in the house of bishops, but no proposal to that effect came to a vote.

Women Again Repulsed

As in former conventions, efforts to lift the official position of women in the Protestant Episcopal Church lost out. A resolution proposed by the diocese of Massachusetts which would have allowed them a vote in the house of deputies was defeated. As before, the clergy were in favor of the change, but laymen were opposed. In the house of bishops the proposal did not reach a vote, though Presiding Bishop Henry Knox Sherrill said in a press interview that he favors such a change. After the matter was settled, one wag presented a resolution designed to make the women's auxiliary an integral—and voting—part of the house of bishops.

Yet after their rejection—and again as in former years—the women came forward at their united thank offering service with a large donation to the church. This year their offering—$3,149,197.83—was the largest in history.

Another proposal echoing debate in previous conventions was that calling for elimination of the word "Protestant" from the official name of the church. A resolution calling for the change was defeated decisively, but only after spirited and interesting debate in the house of deputies. Charles P. Taft, Cincinnati layman, and Dean James Pike of New York city were leading spokesmen for those in favor of keeping the "Protestant" tab. Their opponents insisted that dropping the designation would not affect the denomination's participation in the ecumenical movement. The vote on this proposal, as well as several other actions of the convention, gave satisfaction to those holding the "low" or "middle" as opposed to the "high" church position.

Emphatically Ecumenical

Much that happened during the proceedings was encouraging to supporters of the ecumenical movement. Said Bishop Sherrill in his address to the opening service: "I dream of our church taking her full share in the ecumenical movement on every level. In the light of God's will for his people, under the exigencies of the world situation, the importance of this increasing fellowship among Christians of every name cannot be overestimated." Throughout the sessions this spirit prevailed, at least publicly. Many increases in the budget were designated for the National and World councils of churches. Most significant, perhaps, was the decision to send a delegation to visit the Church of South India and report to the next convention. Some observers feel that since the members of the delegation will be appointed by Bishop Sherrill, positive steps toward intercommunion and other close relationships with the Indian church will be recommended three years hence.

Reporting for the joint commission on approaches to unity, Bishop Coadjutor Robert F. Gibson of Virginia spoke en-

(Continued on page 1159)

Survey Christian Medical Future

Indonesian Doctors and Administrators Meet to Seek Private Support of Protestant Institutions

DJAKARTA, INDONESIA, Sept. 1.—Twenty-five Indonesian physicians, churchmen and ecumenical administrators representing around 40 Protestant hospitals and several hundred clinics met in Bandung Aug. 27-28 to share experiences and insights. It was probably the first such meeting of Indonesian Christian medical workers in the history of the churches of the archipelago.

Immediate reason for calling the conference was the government's announced inability to continue the subsidies it has traditionally provided for church hospitals and clinics. Most of the Protestant hospitals were originally established by or with the cooperation of the government but operated by the sending missionary societies. The subsidy has been sufficient to cover the salaries of the doctors, nurses and other staff, including those recruited abroad, thus compensating for the low fees charged the people treated. In Immanuel hospital in Bandung, which was host to the conference, only the first-class rooms, numbering a score out of the total of 300, are self-supporting. The people who occupy these 280 rooms, as well as most of the visitors to the out-patient clinic, can be cared for only through the state subsidy.

Transfer Depends on Finances

During the Japanese occupation the system of Christian hospitals here was badly disorganized. After Japan's surrender the hospitals were taken over by the Dutch government, and subsequently control passed to the new Indonesian state. A few have been returned to the Indonesian churches but many are still operated by the government or by private bodies. The government is willing to transfer these to the churches, provided they can demonstrate their ability to meet operating expenses pending reimbursement. The government gave evidence of its good faith in this matter when it recently returned 29 hospitals and clinics to the Batak Church in Sumatra.

J. Leimena, minister of health in the new cabinet and himself formerly director

of Immanuel hospital, promised the Christians that, hard-pressed for funds though it is, the government will pay to the hospitals the subsidy for the current year, but said he is unable to anticipate whether any subsidy will be available in the future.

In view of Dr. Leimena's statement delegates to the conference concluded that the Indonesian Christians must make positive efforts to raise funds to operate the hospitals and clinics by appealing to the churches at home and abroad. They recognized that they must look for support not only to the state but also to the Christian family here and elsewhere.

Addressing themselves to the need for trained staff, the delegates decided to concentrate nurses' training in the large Christian hospitals in Bandung and Djakarta and to ask for the help of the World Council of Churches' department of interchurch aid in setting up scholarships which would cover training costs. They also will request funds for a smaller number of scholarships for medical trainees.

Last year only 69 medical students were graduated in all Indonesia. The Christian leaders at Bandung recognized that the annual number of graduates must be greatly increased, and that the churches must guarantee training costs for some students of their own, since students who receive government scholarships are required to sign contracts promising to serve as government physicians after graduation.

Staffs May Be Equalized

Hospital administrators at the conference resolved to study the possibility of equalizing staffs. There are only 1,400 physicians in Indonesia—an altogether inadequate supply. But in some of the Christian hospitals the shortage of staff is worse than in others. The administrators recognized that the well staffed hospitals must share their personnel with the less fortunate ones.

The delegates voted to expand the Christian health association, a unit of the Indonesian Council of Churches, and to employ a full-time executive to coordinate medical matters. The association represents 8 regional Christian medical associations and 10 regional synods that operate Christian hospitals. It will seek to integrate Christian doctors and nurses into the government pension system, draft a plan for furloughs, and provide sickness benefits and old-age insurance.

Throughout the sessions it was plain that the delegates are deeply aware of the need for the spiritual ministry which the hospitals are responsible for providing.

Plans were laid for establishing a Christian doctors' association to be open to all Christian physicians and medical students who have completed undergraduate work.

What About the Sects?

To Simon Marantika, general secretary of the Indonesian Council of Churches, who was present, the delegates directed a pertinent question: What is the council's attitude toward those sectarian groups which are setting up medical work here and in so doing are disrupting longer established church projects? Marantika replied that while he regrets the inharmonious and noncooperative spirit of these groups, the council can do nothing about it because they operate entirely on their own, with no ecumenical connections. Furthermore, he said, the religious freedom obtaining here means that any and all Christian bodies may operate in the archipelago without hindrance. He suggested that efforts be made on the local level to work out comity and cooperative arrangements between the churches and the sects.

WINBURN T. THOMAS.

Seminary Dean Enters Politics

John C. Bennett of Union Named Liberal Party Officer—Protest Mayor's Snub to Judge Delany

NEW YORK, Sept. 21.—Dean John C. Bennett of Union Theological Seminary was elected a vice-chairman of the Liberal party of New York at a state committee caucus Sept. 16. Elected with him to guide the party through the coming presidential election were George S. Counts, emeritus professor of education at Columbia University, the new party chairman, and Paul Hays, professor of law at Columbia. The Liberal party holds the balance of power in the state; by granting or withholding its support it can often determine which of the major parties will elect top state and national officers. It usually collaborates with the Democrats in state and national elections. The Sept. 16 election represented a clean sweep for the "intellectual" as against the "trade union" wing of the party. It also presaged Liberal party support for Adlai E. Stevenson as the Democratic party's presidential candidate next year, and may bring it into conflict with the regular state Democratic leadership, which is booming Gov. Averell Harriman as a favorite-son candidate.

Teaching into Action

Dr. Bennett's election continues a pattern of leadership in liberal politics in New York state by members of the Union faculty. Reinhold Niebuhr was active in the American Labor party when it was under right-wing control. When left-wingers seized control, he withdrew and helped organize the Liberal party. "For years I have taught the importance of politics and the responsibility of the Christian citizen to take an active part in politics between elections," Dr. Bennett told The Christian Century. "I feel I should accept this position in order to do in a small way what I have been advocating that others do. The Liberal party represents better than any other political organization the things I stand for. . . . I should not be interested in a third party which might undercut our two-party system. The Liberal party meets the New York city situation by pressure on the major parties, especially the Democratic, to adopt policies and choose candidates of which it can approve."

Better Break for Victims of Family Squabbles, Alcohol

Two major court reforms in New York city long advocated by progressive judges, lawyers and social reformers took place Sept. 13 with establishment of a "family part" in the supreme court for New York county and a special magistrates' court for alcoholics and homeless men. The family court will have as its chief function reconciliation of husbands and wives, especially where divorce is contemplated, and avoidance of litigation between them. All matrimonial and child custody cases will be the responsibility of a single judge, chosen for his temperament and knowledge of family problems. He will be assisted by

Here's the answer to life's big question—

WHAT'S IT ALL ABOUT?

An Interpretation of Life

by R. E. Goodrich, Jr.

Introduction by Bishop Wm. C. Martin

Today more people than ever before are asking: What role should religion play in my life? In answer, Dr. Goodrich makes crystal clear the relationship between man, life, and religion. He shows us that evidence of God's love cannot be found on the "far horizon," but, rather, right inside our lives—and that faith can become a vital part of each of us only through prayer, spiritual growth, unselfishness, and trust in God. $2.50

at your bookstore

Fleming H. Revell Company
Publishers

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Interdenominational
Founded 1835

Degrees offered:
M.A.
M.R.E.
B.D.
S.T.M.

Nationally and internationally known faculty... Adequate facilities... Apartments for married students . . . Scholarship aid . . . Ample opportunities for remunerative work.

Leonard A. Stidley, Dean
Graduate School of Theology
Oberlin, Ohio

"No Fosdick book ever need be reviewed - it need only be announced"

Just as true today as it was when made ten years ago, this statement illustrates the continuing esteem in which the "dean of American preachers" is held today. It was made when Dr. Fosdick was preparing to "retire" as senior minister of New York City's great Riverside Church. He has been writing books for almost forty years; he has been preaching and lecturing for half a century. Yet his influence is undiminished, his power to hold and move Christians with a vital faith as great as ever. Below are comments on Dr. Fosdick's famous books of sermons and others, from periodicals and individuals chosen at random. *They were reviewed!*

"Spiritually influential beyond our power to estimate."

"Sermons by the greatest living master of their craft."

"No minister in our generation has wrestled more courageously and more effectively with the fundamental problems of life."

"A style and language which mark him as a writer of rare skill."

"Preaching of a new type."

"Dr. Fosdick reveals us to ourselves . . . His preaching is life-centered rather than Bible-centered, congregation-centered and not preacher-centered."

"His sermons are notable not only for their content but as literature of lasting merit."

"Can scarcely fail to be of help to the troubled person."

"In the forefront of America's masters in the realm of language and literature and in religious expression."

His Earlier Books

A FAITH FOR TOUGH TIMES $1.75

THE MAN FROM NAZARETH $3.00

ON BEING FIT TO LIVE WITH $2.00

A GREAT TIME TO BE ALIVE $2.00

ON BEING A REAL PERSON $2.50

LIVING UNDER TENSION $2.00

A GUIDE TO UNDERSTANDING THE BIBLE $3.50

THE POWER TO SEE IT THROUGH $2.00

THE SECRET OF VICTORIOUS LIVING $2.00

His Newest Book

Here are Dr. Fosdick's robust messages for the doubts and difficulties of the present day. Every reader will derive maximum strength and comfort from these 21 previously unpublished sermons. In them Dr. Fosdick skillfully blends literary grace and scholarship with the language of everyday life, to give sound spiritual help and guidance.

Harry Emerson FOSDICK'S

* *final volume of sermons*

WHAT IS VITAL IN RELIGION

* (Although he is at work on other books, Dr. Fosdick has announced to his publisher that there will be no more collections of sermons published.)

$3.00 Published Today!

at your bookseller

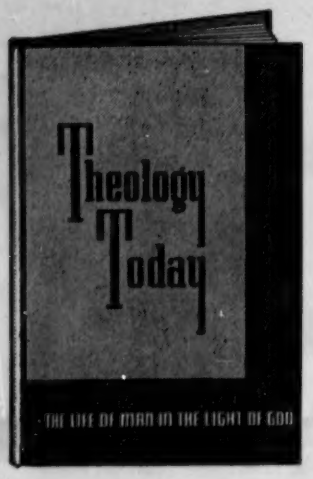
HARPER & BROTHERS • New York 16

Volume XII **Theology Today** Number 3

JOHN A. MACKAY
Chairman, Editorial Council

HUGH T. KERR, JR.
Editor

October Issue Now Ready



In recognition of the
Kierkegaard Centenary

THEOLOGY TODAY presents leading articles by outstanding scholars in America and Europe who clarify and evaluate the thinking of the Danish theologian who died November 11, 1855.

Subscribe now and read these able essays by

Niels Thulstrup
Walter Lowrie
Henning Høirup
Helmut Thielicke
Carl Michalson

CONTENTS

Editorial:	
The Gospel in an Age of Anxiety	George S. Hendry
A Kierkegaard Centenary	Hugh T. Kerr
Protest to the Lord	Joseph Haroutunian
Theological and Philosophical Kierkegaardian Studies in Scandinavia, 1945-1953	Niels Thulstrup
Translators and Interpreters of S. K.	Walter Lowrie
Grundtvig and Kierkegaard: Their Views of the Church	Henning Høirup
Nihilism and Anxiety	Helmut Thielicke
Existentialism Is a Mysticism	Carl Michalson
Theological Table-Talk	E. Gordon Rupp
The Church in the World	Samuel H. Moffett
Book Reviews	

THEOLOGY TODAY P. O. Box 29, Princeton, N. J.

Please enter my subscription to THEOLOGY TODAY for.....year(s) for which I enclose $.....(sample copy on request).

Name.....

Address.....

Subscription rates: United States, Canada, and Mexico, $3.00 per year, $5.00 for 2 years; the British Empire except Canada 15/- per year (British agent: B. H. Blackwell, Ltd. Oxford, England): all other countries, $3.50 per year in U. S. funds, $6.00 for 2 years; Student rate, $2.25 per year.

two social workers provided through the Doris Duke foundation and a panel of psychologists and psychiatrists. Chief Magistrate John M. Murtagh, who has crusaded for the treatment of alcoholism as a sickness rather than a misdemeanor, will preside in the alcoholics court. Persons convicted on drunkenness, loitering and vagrancy charges will no longer be jailed, but sent to the rehabilitation center on Hart island in the East river, where they will receive psychiatric and medical care.

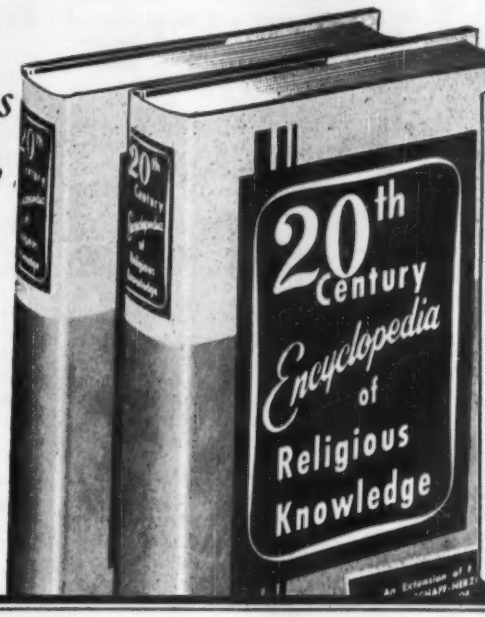
Protest Failure to Reappoint Domestic Relations Judge

Protestant circles in New York are deeply concerned over Mayor Wagner's failure to reappoint Hubert T. Delany, prominent Protestant Episcopal layman, when his term as justice of the domestic relations court expired Aug. 30. The able Negro judge had served with distinction in that court for 13 years, and he was strongly endorsed for reappointment by city and county bar associations and by civic groups concerned for the effective functioning of the court. Mayor Wagner announced that Judge Delany's "left-wing views" were responsible for the failure to reappoint him. Challenged to prove the "left wing" charge, the mayor has come up with no evidence to support it. To succeed Delany, Mayor Wagner appointed Edward A. Dudley, a Protestant and an official of the National Association for the Advancement of Colored People. Dudley has had no judicial experience and has not been declared qualified by the bar associations. Strong protests have been sounded over the failure to reappoint a judge of Mr. Delany's stature, and over the way in which the mayor handled the matter, refusing to confront the judge with the charges against him or to discuss them with interested groups. Formal statements of protest have been issued by the local branch of the N.A.A.C.P., by Leland B. Henry, director of the department of Christian social relations of the Protestant Episcopal diocese of New York, and by others. Prof. Kenneth B. Clark of City College, first Negro to reach professorial rank in the city's college system, has resigned from the education subcommittee of the mayor's advisory committee because of the snub to Judge Delany, charging that the mayor ignored principles of fair play and justice in the matter, and is being guided by "political considerations" in making appointments.

Jewish Centers to Study Modern Man's Problems

As part of an ambitious 10-year plan to help solve the "problems facing man as a moral being," the Jewish Theological Seminary of America will establish "centers of human brotherhood" in New York, Los Angeles and Jerusalem, Chancellor Louis Finkelstein has announced. A fund of $32,600,000 will be raised to erect buildings at the seminary here and to establish branches in the other cities. The centers will provide opportunity for scholars of all faiths to gather for common study of the problems facing modern man, sponsor research in better understanding among peoples, study the nature of human motivation and methods of communicating ideas, and, in the field of Jewish theological education, develop improved methods of theological teaching and conduct studies of

A memorable event in religious book publishing, and **THE FINEST GIFT** *the Religious Book Club has ever offered...*



FREE...

Published this Fall at $15.00 per set, but given without charge to new members who join the Religious Book Club now.

•

510 CONTRIBUTORS
1248 DOUBLE-COLUMN PAGES
1,000,000 WORDS
2 VOLUMES, REGULARLY $15.00

The publication in the fall of 1955 of this much-needed reference work marks the completion of a monumental project begun five years ago by a group of twelve dedicated scholars headed by Professor Lefferts A. Loetscher, the eminent church historian of the faculty of Princeton Theological Seminary. Such a new, contemporary encyclopedia is needed because of the discovery of new source material, the rise of new presuppositions and techniques, both in scholarly research and in the practical strategies of church administration and parish work, far-reaching cultural and social changes which have altered in important ways both the contents and the structure of theological disciplines, and a multitude of new institutions and personalities.

AND NOW **. . . that the volumes are ready for publication the Religious Book Club is offering them without charge to new members who wish to try the advantages of Club service for a year, such advantages as NO DUES • NO FEES • NO MINIMUM NUMBER OF BOOKS TO BUY • FREE MONTHLY BULLETINS BRINGING NEWS OF *ALL* THE NEW RELIGIOUS BOOKS • TOP QUALITY BOOKS AS CLUB SELECTIONS • AN ORDER FORM WITH EACH BULLETIN SO YOU CAN CHOOSE THE BOOKS YOU REALLY NEED • MEMBERSHIP CONTINUES AS LONG AFTER YOUR FIRST YEAR AS YOU FIND IT USEFUL • HANDSOME, VALUABLE BOOKS (LIKE THE *20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE*, WHICH PRESENT MEMBERS ARE NOW RECEIVING AS A BONUS) WHEN YOU DECIDE TO ACCEPT CLUB SELECTIONS — ONE FREE BONUS BOOK WITH EVERY FOUR CLUB SELECTIONS PURCHASED.**

IMPORTANT SAVINGS TO MEMBERS — In addition to the gift you receive when you join the Club, and bonus books when you purchase Club Selections, you are frequently able to save money in buying the Club Selections themselves, since they are never priced higher than the regular publisher's price and are sometimes priced lower. The few cents charged for postage and shipping may be saved, if you wish, by paying in advance. The prices of Club Selections vary, depending on the size of each book, but average around $3.00. As a concrete example of the important savings you can make, members of the Club who buy four Club Selections before the end of the year will receive six books with a total value of $30.45 and they will pay only $13.85! Members are not obligated to take these books, of course, since they always have complete freedom of chioce: the Club simply recommends the book its editors believe is the most helpful or interesting for the month and members decide whether or not it suits their needs.

MEMBERSHIP WITHOUT OBLIGATION—We believe you will find this the most *practical* and *economical* way to find and buy the books you need. You can try it for a year, without obligation to buy books, simply by filling in and returning the coupon provided on this page.

RELIGIOUS BOOK CLUB, Dept. CC-702
76 Ninth Avenue, New York 11, N. Y.

Gentlemen:
You may enroll me as a member for one year and send me at once my free copy of 20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE and the monthly RBC BULLETIN. I am not obligated to purchase any books. I will let you know promptly whenever I do not want the monthly Club Selection. If I decide to purchase Club Selections I am to receive an additional free book as a bonus for every four Club Selections I choose.

Mr.
Rev. _____
Mrs.
Miss.

Address _____

City _____ Zone _____ State _____

Acclaimed by Christian Educators of all protestant denominations as the true, authentic interpretation of the wonderful message of Christmas. Superb color pictures of real people, period costumes, inspiring dialogue, magnificent music combine to make an unforgettable sound filmstrip.

37 FRAMES, COLOR.....$6.50
DUAL-PURPOSE RECORD $2.50

HOLY NIGHT — Isaiah's prophecy thru manger scene.
COLOR with MANUAL.....$6.50
Dual-Purpose Record, 1-33⅓ 2.50

ESCAPE TO EGYPT — May be used with HOLY NIGHT, continues with Herod's attempt to outwit the Wise Men... thru the Escape.
COLOR WITH MANUAL.....$5.00
Dual-Purpose Record, 1-33⅓ 2.50

WHEN THE LITTLEST CAMEL KNELT
COLOR with MANUAL.....$10.00
2 records.... 78 rpm $5.00

CHRISTOPHER MOUSE
COLOR with MANUAL...
.....$10.00
Dual-Purpose Record — 1-33⅓.....$ 2.50
Two adorable, animated Christmas stories for children, but enjoyed by all.

Order from your dealer or send to...
Cathedral Films
140 N. Hollywood Way, Burbank, California

the Bible and the Talmud. A new Jewish school of social work will be established in the New York center, and facilities provided there for the seminary's Institute for Religious and Social Studies. The plan, Chancellor Louis Finkelstein of the seminary told The Christian Century, grew out of his own concern for ethical problems of today and his wish to communicate this interest to seminary students and through them to the congregations they will lead. "We do not know whether [this] problem . . . presents itself in the same degree to teachers in our sister faiths, or even to other groups in Judaism," he said. (The seminary represents the Conservative wing of Judaism.) "We here feel an urgent need to supplement the purely ritualistic and philosophical studies of Judaism with increasing concern for the problems facing man as a moral being."

And So Forth

A new school of theology is to be established on the grounds of the Protestant Episcopal Cathedral of the Incarnation in Garden City, L. I. Made possible by a gift from Mrs. George Mercer, Jr., in memory of her husband, the school will open next fall.

Calvary Baptist Church, Yonkers, honored Alvin Dark, shortstop and captain on the New York Giants baseball team, between games of a recent doubleheader. A scroll acknowledging his service to the church and his sportsmanship was presented by Ralph R. Rott, pastor of the church, in which Dark holds his summer membership.

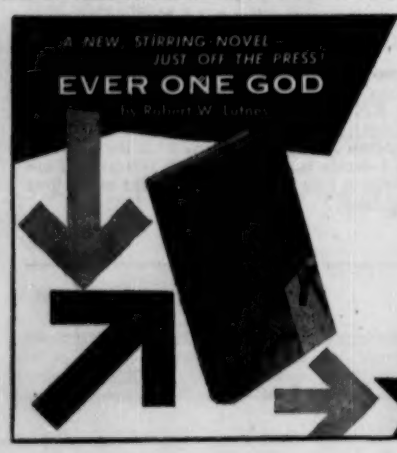
Allyn P. Robinson, formerly director of the National Conference of Christians and Jews' commission on religious organizations, has been named to head the organization's Greater New York office.

The Broadway Chapel Players will open their third season Oct. 9 with a presentation of W. B. Yeats' *The Hour Glass*. The productions, featuring professional Broadway actors, are given in Broadway Congregational Church.

American Baptist sponsors have provided prospective homes for 500 refugees in 225 family groups, but only a few of the refugees have so far arrived in this country.

Robert G. Torbet of Eastern Baptist Theological Seminary has joined the New York staff of the American Baptist Convention's Board of Education and Publication.

EVERETT C. PARKER.



Have you ever considered what life must have been like in a refugee camp for displaced persons? . . . with its continuous succession of human tragedy through separation . . . the numbing, haunting fear of being "caught" again . . . the faint, flickering hope of some day being completely free in a new land of promise? And how did a Christian fare under circumstances like these?

Into this gripping, turbulent 376-page novel, author Lutnes has woven a story, based on fact, which is guaranteed to make the Christian reader in America stop and search his own soul . . . to ask, "Why have I, in this land of plenty, been spared from such tragedy?" 376 pages. **$3.50**

At your Bookstore or from **Dept. CC**

AUGSBURG PUBLISHING HOUSE
426 South Fifth Street
Minneapolis 15, Minnesota

Reports Russian Baptists 'Alive'

Theodore F. Adams Finds Their Numbers Greater Than on His Last Visit— Virginia Evades Integration

RICHMOND, VA., Sept. 19.—Theodore F. Adams, pastor of First Baptist Church here, reported on his return from a two-week preaching tour of Russia that while atheism is a prerequisite to membership in the Soviet Communist party, it is not as widespread in Russia as most Americans believe. Dr. Adams, new president of the Baptist World Alliance, visited Russia this summer as one of a team of Baptist clergymen, following the alliance's congress in London. "In Moscow there is only one Baptist church, but it has 4,000 members," he said. "No wonder it is crowded. While some Muscovites attend other churches, mainly Russian Orthodox, most of them just don't go. Freedom of religion as we know it is not found in Soviet lands. The people have freedom of conscience and freedom from antireligious propaganda. They are free to attend worship services in their churches, but what the church can do is limited to worship only. And you can't go just anywhere in Russia and hold a religious service." In all Russia, Dr. Adams said, there are about 500,000 members in 5,400 Baptist churches—a vast growth since his last visit 21 years ago.

Virginia Looks Toward Evasion Of Desegregation Decree

A legislative program designed to amend Virginia's public school laws to prevent enforced integration of white and Negro pupils has been prepared by the executive committee of the state commission on public education. The program will be submitted later this month to the 32-man commission. There are reports that subsequently a special session of the general assembly may be called to consider the recommendations. Meanwhile, 10 Negro children, accompanied by their parents and two Negro attorneys, applied for admission to a white elementary school in Newport News. They were referred to Supt. of Schools R. O. Nelson, who refused to admit them on the ground that state law forbids biracial enrollment. It is not clear whether the action of the Negroes was sponsored by the local branch of the National Associaton for the Advancement of Colored People. Earlier, W. Lester Banks, executive secretary of the Virginia branch of the N.A.A.C.P., said his group plans to seek compliance with the Supreme Court's desegregation decree by presenting petitions to local school boards, thus laying the foundation for possible court action. Newport News is one of five Virginia localities in which such petitions have been filed.

William and Mary Debate Continues

The controversy over administration policies at the College of William and Mary goes on, with charges and countercharges filling the air. [See The Christian Century for Feb. 9, p. 180, and Aug. 3, p. 902.] The college is responsible to the peo-

ple of Virginia through a "board of visitors." Some time ago the board investigated students' charges that the administration has lost the confidence of the student body and faculty, and that an "atmosphere of fear" pervades the campus. The board came up with a report expressing complete confidence in the administration headed by Alvin D. Chandler, retired rear admiral who has been president of the school since 1951. Some faculty members have likewise expressed confidence in Chandler. But when James W. Miller resigned recently as head of the department of philosophy, saying that under present auspices "there is little hope for William and Mary," the *Richmond Times-Dispatch* commented: "When a man of [Dr. Miller's] caliber says deliberately and after long consideration that he is unwilling to witness William and Mary's rapid deterioration . . . Virginians and others who wish this historic college well must accord his views serious attention." As the demand grows for an investigation by an impartial body, Pres. Chandler has made it clear that he intends to stay on, but says he would welcome investigation by a competent group. Many have concluded that the only hope for a satisfactory solution to the controversy is to take the college out of politics entirely and place it under control of an independent, responsible foundation.

Honor Founder of Seminary Now University of Richmond

With simple ceremonies, a marker was dedicated Aug. 17 at the grave of Edward Baptist in his family burial ground near Faunsdale, Ala. It identifies this pioneer Baptist minister as the man who planted the seed which grew into the University of Richmond, Southern Baptist institution here. In 1830 Baptist, a prime mover in forming the first Virginia society for the education of ministers in his denomination, became discouraged at the slowness with which support materialized for a proposed seminary, and agreed to undertake the education of young ministers in his Powhatan county home. There were nine students in the first class. Two years later Baptist moved to Alabama, but the school he started eventually became Virginia's largest private institution of learning. Today it enrolls almost 4,000 students and has assets totaling more than $11 million.

And So Forth

Union Theological Seminary (Presbyterian, U.S.) here was host to ministers from 25 states, the District of Columbia and Canada at its second preaching clinic Aug. 2-12. Guest lecturer was Prof. James Stuart Stewart of Edinburgh University in Scotland.

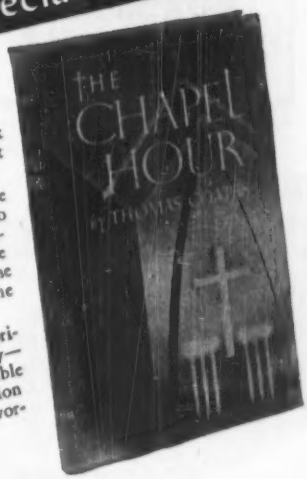
With the recent appointment of 20 young people to the mission field, the Southern Baptist Foreign Missions Board, which has its headquarters here, now has 1,002 missionaries in service.

The city of Richmond is conducting a survey of all property on its nontaxable rolls to determine if any of it is being used to produce revenue. The city attorney has ruled that income-producing property owned by nonprofit groups is taxable. For instance, church property rented out for use as a boarding house is not tax-exempt even though the profit goes for religious purposes.

F. W. Burnham.

Christ-Centered Talks to young men and women

for the pastor who wants appropriate sermonic helps for special occasions



The Chapel Hour

by Thomas Coates

Fifty-three stirring messages delivered by President Thomas Coates to his students in the Chapel at Concordia College, Portland, Oregon.

All relevant and beautifully expressed, these addresses relate the eternal truths of the Gospel to the life of the individual student and to community campus life. Some of the titles are: "Three Postures"; "Four Divine Reversals"; "Divine Mathematics"; "Spiritual Grammar"; "The Angel and the Dragon."

A book young people will appreciate for private devotions at home or in the dormitory—pastors or student counsellors will find valuable as a source of meditations for any occasion where young people gather together for worship. 184 pages. Cloth. $2.00, net.

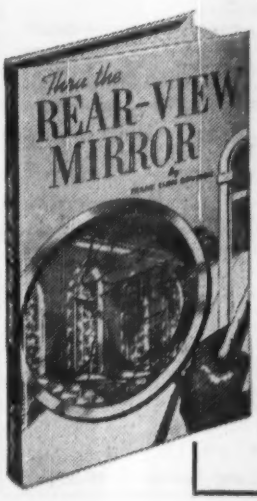
Wedding Addresses

compiled by Julius W. Acker

Thirty-three brief wedding addresses, each by a different author. Sermonettes average seven to ten minutes in length. All soundly Scriptural. Also five addresses for use at wedding anniversary observances. A helpful tool for the busy pastor throughout the year. 168 pages. Cloth. $2.25, net.

You will use these books again and again. Add them to your bookshelves!

Concordia PUBLISHING HOUSE • ST. LOUIS 18, MO.



THRU THE REAR-VIEW MIRROR

. . . as friendly as a fireside chat
. . . as uplifting as a hymn
. . . as entertaining as a basketful of kittens

by Frank Elon Davison

Dr. Davison takes his readers backward in time through his "rear-view mirror" to share many of the amusing, serious, tender and important "firsts" of his life. Those who have followed his column "Let's Talk It Over" ("Front Rank" magazine) are sure to enjoy his reminiscing. Every paragraph is interesting . . . how he was maneuvered into his first pastorate . . . experiences in his Model T Ford . . . the time he risked his position when he spoke against racial prejudice . . . his visit with Father Divine . . . etc. $2.00

THE BETHANY PRESS St. Louis 3, Mo.

INDIA: FRIEND OR FOE?

WILL INDIA GO COMMUNIST?
MUST INDIA AND PAKISTAN QUARREL?
INDIA'S FUTURE?

READ **DON EBRIGHT'S FREE INDIA**

FULLY ILLUSTRATED
$2.50

Order from your nearest Methodist Publishing House

"A stirring account of INDIA written with clarity and conviction"

EVERYTHING
Your Sunday School Needs
IS IN THE NEW
SCRIPTURE PRESS
General Catalog for 1956
WRITE FOR YOUR FREE COPY . . . today!
Dept. CCC-105
SCRIPTURE PRESS
434 S. Wabash Chicago 5, Ill.

A Classic Work takes on New Significance with Two Supplementary Volumes!

The New Schaff-Herzog Encyclopedia of Religious Knowledge . . . now 15 volumes

The New Schaff-Herzog Encyclopedia of Religious Knowledge is internationally recognized as the standard encyclopedia of religion in the English language. As such it has had a long history of unexcelled leadership. In order that it may continue to fill its role of useful service, this valuable set has now been completely modernized, both as to form and content.

This project was headed by an Editorial Staff of the most outstanding religious leaders to collaborate on a major publication in this century. Each Department Editor is a recognized authority in his field, a noted scholar, and an able writer. Under this leadership every article in the thirteen-volume encyclopedia was subjected to careful examination to determine the need for supplementation or revision. Hundreds of new entries were prepared. Collaborating with the Editorial Staff was the cream of the world's religious scholarship. Two large volumes of supplementary material were thus added to the existing set.

The result — a fifteen-volume encyclopedia of religion as completely up-to-date as the choice of the world's scholarship can make it!

Here is a religious reference work which should be on the shelf of every library in America, public or private. No religious leader, student, or educator can afford to do without it!

Its moderate price and easy purchase plan bring its possession within the reach of all.

. . . MORE THAN A BIBLE ENCYCLOPEDIA! . . .

- Bible History
- Church History
- Theology
- Bible Biography
- Religious Biography
- Geography
- Archaeology
- Missions
- Comparative Religion
- Sects
- Denominations
- Schools
- Beliefs
- Customs
- Movements
- Religions

DESIGNED TO COVER EVERY PHASE OF RELIGIOUS KNOWLEDGE FROM THE BEGINNING OF TIME TO THE PRESENT!

Two Supplementary Volumes now $13.50 After Dec. 31, 1955: $15

Complete Set $78.50 15 VOLUMES

VOLUME-A-MONTH PLAN
Two Supplementary Volumes sent at once—then a new volume every 30 days.

☐ Please send THE NEW SCHAFF-HERZOG ENCYCLOPEDIA, 15 vols., $78.50.

☐ Please send THE NEW SCHAFF-HERZOG ENCYCLOPEDIA on the Volume-A-Month Plan, forwarding the two Supplementary Volumes at once, and a new volume every 30 days.

☐ Send only TWENTIETH CENTURY ENCYCLOPEDIA, 2 vols., $13.50 (After Dec. 31, $15)

Name .....

Address .....

City & State .....

AT ALL BOOKSELLERS

BAKER BOOK HOUSE PUBLICATION Grand Rapids 6, Michigan

Students Stage Giveaway Show

Through Quaker Work Camps in Mexico They Both Learn and Display Way of Understanding

IXMIQUILPAN, HIDALGO, MEXICO, Sept. 6. —When an adobe hut in Coatepec de Harinas, Mexico, was rented for summer occupancy by a group of young people from the United States, nothing was said about including the privy in the deal. So when the landlord sold the privy and the new owner carted it away one evening, the young people met the crisis by hurriedly erecting a new building from whatever scraps of lumber they could find.

That was just one of the minor and more humorous problems faced by the 200 college and high school students who went to Mexico this summer to participate in Quaker-sponsored work camps, toiling without pay in good weather and bad, paying $150 each for the privilege of laboring alongside new neighbors and friends—Mexicans who had a chore that needed doing for the betterment of their communities.

Work Shared Side by Side

Though these work campers were members of American Friends Service Committee units, not more than a dozen were Quakers. Among them you could find Baptists, Methodists, Jews, Unitarians, Roman Catholics, Buddhists. Representing all races, they took their cue from the preamble to the constitution of UNESCO to stage a big giveaway show. The prize: friendship between two peoples, with a better understanding of race relations thrown in for good measure. Since 1939 some 3,300 young people from the States have spent their summers on 200 A.F.S.C. projects in Mexico. Few are the villagers among whom they worked who have forgotten the names of their new *amigos* from the *Estados Unidos,* names synonymous with fun, laughter, fellowship, with work shared side by side.

Does a school need to be repaired, land reforested, an irrigation ditch dug, a mosquito-infested swamp drained? The *amigos* from north of the border will help, working with, not for, their Mexican friends. If children are to be vaccinated, taught to sew, play games or speak Spanish, the young women in the A.F.S.C. unit are ready to help.

Misunderstandings Allayed

A work unit is established in a village only if the residents want it and are ready to pitch in and help accomplish a definite chore. In essence, the work puts a village on display, shows it at its best to its own residents and furnishes inspiration for continued betterment. Beyond that, it offers proof that outsiders are interested in the life, the happiness, the social and economic welfare of folks in a tiny village perhaps 2,000 miles away.

Even at best, doubts and fears sometimes arise when stranger meets stranger. Though they are always allayed in the end, tense moments have been experienced in some of the work camps. Take the matter of the

ditch dug to drain a malarial swamp near Vera Cruz. For the sake of better acquaintance, Mexicans and *amigos* were alternated along the line of work. Things went smoothly until a local wag eased the word around that the *amigos* were looking for oil. Since the memory of foreign control of Mexico's oil fields is still vivid, the charge sounded so reasonable that the Mexicans walked off the job, and all work ceased.

The students held one of their frequent group meetings and agreed that they could do nothing to squelch the rumor except to continue to act as friends, since denial might only cause the tale to spread wider. In the meantime they clung to the Friends' policy of working only if the townspeople joined them. The situation was finally resolved when a man from the oil country visited a relative in the town. "In the search for oil, the digging is deep in the earth, not along its surface," he told his friends. "Besides, if the *gringos* were looking for oil, you would be doing the work and they would be the bosses. *Verdad?*" "*Verdad,*" the villagers agreed, and somewhat sheepishly rejoined the *amigos* on the ditch line.

Friendship Achieved

In another town the women of the unit wore their dresses shorter than the local *señoras,* for the sake of ease in working. Their taste was frowned on until they lengthened their skirts with ruffles made of material cut from their housecoats.

Although they try to be unobtrusive, the students from the States inadvertently put on the best show of the year for the villagers. All their activities are a source of unflagging interest and good-natured amusement. Their every action, gesture and tone is caught and catalogued. Which means that *attitude* is stressed as much as action, with the reminder: "What you are can be more important than the work you do."

As a matter of fact, tangible accomplishments of the six-week work camps sometimes seem slight. But in all cases the one big goal, friendship, is reached and counted as the greatest good.

Completion of any task depends heavily on what the villagers have specified that they want done and on their own cooperation. There is always some lost motion in getting the projects under way. Time must be allowed too for the daily chores necessary to keep a camp of 20 people operating effectively. The day begins with breakfast at 7:30, followed by chores and a period of meditation. Then comes the day's work, which lasts until late afternoon. It is followed by free time for relaxation—a songfest perhaps—and group discussion.

To Dispel Mistrust

Among the young people who go to Mexico for these work camps every summer one finds not only college and high school students but men and women starting out on careers as social workers, ministers and youth group leaders. They approach the summer's experience with the wisdom of humility, not overestimating their training and qualifications. They work and live in a practical laboratory of friendly, cooperative effort that stresses a nonviolent approach to all aspects of life and a respect for human personality that acknowledges the dignity of man to be

"Moving interpretation of those qualities of genuineness and spirituality which should characterize all worship." — Christian Century.

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP

by Ilion T. Jones

Here is a clearer perspective of the fundamental nature and development of Christian worship, and practical suggestions for keeping it true to its evangelical origin. $4.50

at all bookstores

Abingdon Press

Primer on
Roman Catholicism for Protestants
Stanley I. Stuber
"Has contributed notably to clearing away the fog. Well-documented review of doctrines and policies on which Roman Catholics differ from their fellow-Christians." — NATIONAL COUNCIL OUTLOOK
$2.50 at your bookstore
ASSOCIATION PRESS
291 Broadway, N. Y. C. 7

The STANDARD Work in its field

by James Strong

The *complete* concordance of the common English Bible that lists every word in the Bible — in every passage in which it occurs.

Accurate, simple to use, *Strong's* is actually a biblical library of four complete books: The Main Concordance, listing alphabetically every word in the Bible; The Comparative Concordance; Hebrew and Chaldee Dictionary of the Old Testament; Greek Dictionary of the New Testament.

Regular edition, $11.50
Thumb Indexed edition, $12.75

at all bookstores

ABINGDON PRESS

238 Years of Service

Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status. Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.

Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

The Presbyterian Ministers' Fund will cheerfully assist you in adjusting yourself to this "new look." All you have to do is write to:

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
1717 — Two hundred Thirty-eight Years — 1955
ALEXANDER MACKIE, PRESIDENT

CHOIR ROBES Write for Style Catalog and Fabric Selector with miniature cut-out showing how each fabric and color appears as a finished Robe. Request Catalog R68

E. R. MOORE CO.
268 Norman Ave. • Brooklyn 22, N. Y.
932 Dakin St. • Chicago 13, Ill.
1908 Beverly Blvd. • Los Angeles 57, Calif.

They're NEW! **SELL** *Graceline* **NAPKINS**

You, your women's society, or any church group will earn easy, extra money *fast* when you show this beautiful new assortment of colorful table napkins—each with a well-known "grace" prayer. Wrapped in cellophane, 50 per pkg. *Wonderful repeat item!*

Easy to handle—Easy to sell!

Send for FREE samples TODAY . . . and get started on your own profitable business

The Grace Line Co. 801 LaSalle Av.—Dept. CC105 Minneapolis 2, Minnesota

Please send me FREE SAMPLES of new *Graceline* napkins and complete money-making details.

NAME_____

ADDRESS_____

CITY_____ ZONE____ STATE_____

FOLDING CHAIRS
IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO
DEPT. 56 SCRANTON 2, PA.

great. They hold with that portion of the preamble to the UNESCO constitution which says: "Ignorance of each other's ways has been a cause throughout the history of mankind of that suspicion and distrust between the peoples of the world through which their differences all too often broaden into war."

The first step toward dispelling such ignorance is taken when the workers assemble for two days prior to going to work in their assigned villages for orientation in Mexico's customs, history, politics, economy and society by leaders representing various Mexican government agencies. The summer program is concluded with two days' sightseeing in Mexico City.

Of the eight A.F.S.C. work camps operated in Mexico this summer, six were for college students or graduates, one for high school students. The other is a year-round program serving the isolated Otomi Indians in the valley of the Mezquital, north of Mexico City. Headquarters for this continuing project is in Ixmiquilpan. From here, workers go to outlying villages, hiking into the mountains from the termination of truck roads, carrying their food supplies and sleeping bags. This summer 21 workers were assigned to the year-round project, though their number varies through the year. Most of the men are conscientious objectors to war who have been permitted by their draft boards to do two years of alternative service with the Friends' unit. The men and women here pay what they can afford—nothing, up to $50 a month—toward their maintenance.

In charge of each group is a chaperoning married couple, an arrangement Mexican custom demands for all activities of mixed groups, whether a dance or a walk through the village after dark. All decisions are reached through the Quaker method of gaining the "sense of the meeting" through leisurely discussion, rather than through the device of a majority vote. Through this experience in group living the young people gain much that they would have missed had they not ventured south of the border to take part in the greatest giveaway show of their lives.

W. J. GRANBERG.

30 glorious days!
EASTER IN THE HOLY LAND
an all-expense tour conducted by
George J. Latrashe
With stops in Portugal, Spain, Italy, Turkey, Lebanon, Syria, Egypt, Greece, as well as Jordan—the Holy Land
For details write:
512 United Building Akron 8, Ohio

A friendly, family church, medium sized, Presbyterian U.S.A. needs a DIRECTOR OF CHRISTIAN EDUCATION. Located in a large southern city, the church has a new Educational Wing with a large, beautiful Youth Center; also fine, well equipped offices for the staff. Write, giving qualifications and experience to Box 235, NSide Sta., Atlanta, Georgia.

ROBES
Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.
DeMoulin Bros. & Co.
1187 South 4th St., Greenville, Ill.

Protest 'House of Bamboo'

Japanese and Americans Object to U.S. Film's Stress on Gangsterism

TOKYO, Sept. 14.—Both U.S. and Japanese Christians here are most unfavorably impressed by *House of Bamboo*, first Western feature motion picture to be set entirely in Japan. The 20th Century-Fox production shows an American gang operating near Mount Fuji and in metropolitan Tokyo. Many Americans deplore its presentation of their fellow countrymen as such unsavory characters, and they share their Japanese friends' shock at the implication that a decent Japanese woman would behave as the heroine of the film does. While they find the background photography excellent, they agree that what goes on in the "house of bamboo" is strictly "made in U.S.A."

Film Seen as Gift to Communist Propaganda

Both American military and Tokyo metropolitan police cooperated in the filming of *House of Bamboo* and permitted acknowledgment of their cooperation to be listed in the credits. But in the story they are portrayed as stupidly permitting three frightful hold-ups involving murder, though informed through an undercover agent of the gang's activities. Americans *do* misbehave in Japan, but certainly not to the fantastically impossible extent shown in the film. Communist propaganda is sure to use the film to the limit to discredit the U.S. occupation and Western culture in general. Ironically, while Christians and others were raising their voices in protest over the film, Pres. Spyros Skouras of 20th Century-Fox, in Japan for a visit, attended the dedication of the new Greek Orthodox Seminary and presented a gift of $1,000.

Work Camps Are Appreciated

In no year of this correspondent's experience in Japan has this country seen such a successful series of church-sponsored summer activities. Particularly notable were the work camps and caravans conducted under the auspices of the National Christian Council's youth department. Nearly half

Many readers say they wouldn't miss Simeon Stylites for more than the price of a year's subscription to The Christian Century. A 13-week Acquaintance Subscription (only $1) may show you why. Fill out and mail this coupon.

Name.....

Street.....

City.....( ), State.....
ZONE

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

the participants were non-Japanese—from India, Indonesia, Okinawa, the Philippines and the United States. In contrast to previous years, leadership of the projects was not dominated by the Kyodan. Two of the three work camps were led by Lutheran missionaries. The projects were deeply appreciated by the institutions and communities which benefited from them.

Summer Conferences Well Attended

AVACO, the National Christian Council's audiovisual committee, had to hold a double series of conference-workshops this summer. Total attendance was 722. The council's church school department sponsored conferences at Karuizawa, in the Hokkaido and in west and central Japan. The second conference of matrons of Christian school dormitories, held at Kobe College Aug. 28-31, had an attendance of 38. Scores of other very successful conferences and camps were conducted by Christian social settlements and individual churches.

And So Forth

R. H. Cressey, long with the National Christian Council of China and more recently on the staff of Hartford Theological Seminary, is making an extended visit to Japan in connection with his study of outstanding city churches throughout Asia. He is assisted in the study here by Saburo Yasamura, widely known interpreter for Stanley Jones.

Principal Kuwada of Tokyo Union Theological Seminary has returned from attending the meeting of the World Council of Churches' committee on church and society. As substitute for Michio Kozaki, he also attended the meeting of the World Council's Central Committee.

The report on organization in Hongkong of the Asia Council on Ecumenical Mission as brought back by Mr. Kashiwai, the Kyodan's delegate, was favorably received here. [See The Christian Century for Aug. 3, p. 891.] The Kyodan and some of the related mission boards seem determined to stand by this experiment, at the same abating in no degree their loyalty to and support of the World and International Missionary councils. DARLEY DOWNS.

EPISCOPAL CONVENTION

(Continued from page 1149)

couragingly about negotiations with the Methodist Church. He mentioned contacts with the Presbyterian, U.S.A., and United Lutheran churches, but with less enthusiasm. The commission was given authority and financial support to continue its work.

Of the social issues considered by the convention, that attracting the most attention dealt with race relations. Some of the southern deputies and bishops had expressed dissatisfaction with the decision to move the site of the convention's meeting place because of segregation practices in Houston. Here in Honolulu, however, there was little debate on the resolution which supported the Supreme Court's decision implementing integration in public schools and urged that "in the work of the church we should welcome people of any race at any service conducted by a priest or layman of any ethnic origin, and bring them into the full fellowship of the congregation and its organization."

An interesting sidelight on the convention was the amazement of some visitors on beholding the interracial nature of Hawaiian society. A lady from Georgia expressed surprise at seeing so many Orientals in the choir at the opening service. "But I guess that is to be expected in a *missionary* district," she said, attempting to explain away the phenomenon. A fashionable and racially exclusive beach club offered guest memberships to convention visitors. However, according to the chairman of club privileges, "no Negroes applied."

Reject 'Right to Work' Plug

Other resolutions in the social field called for restrictions on the distribution of "objectionable publications" (comic books), strengthening and support of the United Nations, support for "peacetime use of atomic energy" and approval of statehood for Hawaii and Alaska. In the house of deputies Anson McCook of Connecticut proposed that the convention approve "right to work" laws, but the proposal was defeated. During the debate on the proposal, strong opposition was expressed by Charles P. Taft and Michael Budzanoski, a United Mine Workers executive.

Reporting for the committee on alcoholism, Bishop Charles F. Hall of New Hampshire called for continued study of "this most serious problem facing our society today." His recommendations for continued support of and action by the committee were approved by both houses.

No Bishop for Armed Forces

A resolution calling for appointment of a suffragan bishop for the armed forces was defeated by the hounse of bishops after it had been passed by the house of deputies. At the closing session a thank offering of $12,000 was made to build an Episcopal chapel at Pearl Harbor.

Over Presiding Bishop Sherrill's protest, his salary was raised to $18,000 a year. Two new bishops were elected. Arnold Meredith Louis of Jacksonville, Fla., will serve the missionary district of Salina, Kan.; Plinio L. Simoes of Río de Janeiro, the missionary district of Southwestern Brazil. Among visitors from the Pacific area were Anglican Archbishop H. W. K. Mowll of Sidney, Australia, Presiding Bishop Michael Hinsuke Yashiro of the Nippon Seikokai in Japan, Bishop Isabelo de los Reyes of the Philippine Independent Church and Bishop L. S. Kempthorne of Polynesia. A husband-and-wife team was prominent in the proceedings: Canon T. O. Wedell of Washington, D. C., as president of the house of deputies; Cynthia Wedel as presiding officer of the 28th triennial meeting of the women's auxiliary.

Attendance at business sessions was good throughout the 12 days, despite the appeal of Hawaii's sunshine and beaches. Each visitor, whether arriving by plane or by ship, was presented with at least one lei. In addition, the bishops were greeted by hula dancers. Watching a hula dance at the reception in the plush grounds of the Royal Hawaiian hotel, a deputy from Michigan was moved to remark to this correspondent: "Take a picture of that, send it back to the mainland, and you couldn't raise 500 bucks for missions."

RICHARD D. ISLER.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
LASTING BEAUTY
Write for catalog DS1
BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N.Y.

GOWNS
•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES
VESTMENTS • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Appointments • Altar Brass Goods
National CHURCH GOODS SUPPLY COMPANY
CATALOG ON REQUEST

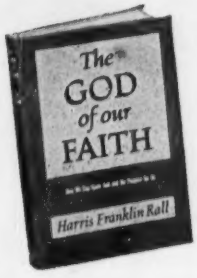
PEWS, PULPIT & CHANCEL Furniture
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J.P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

AMERICAN SEATING
Folding Chairs
outnumber all others in school and church use!
Unequaled for durability, safety, comfort, convenience!
OVER $1 MILLION IN USE!
Choice of 4 seat styles—Formed Birch Plywood—Formed Steel—Imitation-Leather Upholstered—and new, luxurious Deep-Spring Upholstered Seat.
MAIL COUPON TODAY
AMERICAN SEATING COMPANY, Dept. 145-F
Grand Rapids 2, Michigan
☐ Please send free FOLDING CHAIR Brochure.
☐ I am interested in _____ (quantity)
☐ Birch seats ☐ Imitation-leather upholstered
☐ Steel seats ☐ Deep-Spring upholstered
Name _____
Street _____
City and Zone _____ State _____

NEW BOOKS BY . . .

Two significant voices OF MODERN CHRISTENDOM

HARRIS FRANKLIN RALL



THE GOD OF OUR FAITH

How We Can Know God and His Purpose For Us

One of the leading religious writers of our day here shows us that religion is man's highest concern—that, for Christian thought, God and the world belong together.

Dr. Rall stresses the truths that are significant for life and sets them forth in a clear and ordered manner. A book for all who seek true meaning, in the concept of God and in their life in this world. *Published October 10.* **$2.75**

ALSO BY DR. RALL:

RELIGION AS SALVATION	$3
A FAITH FOR TODAY	$1.75
THE LIFE OF JESUS	$1.25
NEW TESTAMENT HISTORY	$2
THE TEACHINGS OF JESUS	$1

GEORGIA HARKNESS

FOUNDATIONS OF CHRISTIAN KNOWLEDGE

An Examination of the Sources of Our Faith and Certainty

Through this distinguished theologian's keen thinking, precise organization, and crystal-clear presentation, the tangled problems of Christian knowledge come into sharp focus. Dr. Harkness explores the grounds on which we can know what we know in the field of Christian truth.

All who want a reasonable and substantial Christian faith and who seek to interpret and explain it to others will welcome this clear analysis of an often confusing subject. *Published October 10.* **$2.75**

ALSO BY DR. HARKNESS:

THE MODERN RIVAL OF CHRISTIAN FAITH	$2.75
THE GOSPEL AND OUR WORLD	$1.50
PRAYER AND THE COMMON LIFE	$3
UNDERSTANDING THE CHRISTIAN FAITH	$1.75
THE FAITH BY WHICH THE CHURCH LIVES	$1.50

at all bookstores

ABINGDON PRESS